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Mr. Cooper's  
**SERMON**

Upon the Death of

Mr. *JOHN CONEY.*

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*B. Beddome*  
The Service of God recommended to  
the Choice of Young People.

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A  
S E R M O N

From *Joshua* 24. 15.

Preach'd on Occasion of the Death of  
Mr. *JOHN CONEY*,

A very hopeful & pious young Man,

Who deceas'd *August* 20. 1726. *Ætat.* 25.

With some Account of his *Life* and *Death*;  
and *Enlargements* since from his *Manu*  
*scripts.*

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By *WILLIAM COOPER*,  
Pastor to a Church in *Boston.*

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*Gen.* 5. 24. *And Enoch walked with God,*  
*and was not, for God took him.*

*Psal.* 110. 3. *In the Beauties of Holiness from*  
*the Womb of the Morning: Thou hast the*  
*Dew of the Youth.*

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side of the *Town-House*, 1726.



Joshua 24. 15.

*And if it seem evil unto you to serve the Lord, choose you this day whom you will serve.*

**I** Am at this time to recommend the Service of God to the Choice of all, particularly Young People; and to set before *them*, for their Excitation and Encouragement, the bright Example of one lately belonging to us, and well known to many of you, who, thro' Grace, was so wise and happy, as early to make this Choice, and whose Course follow'd his Choice, and who had the Comfort of it both living and dying. For this end I have chosen the Words read unto you.

They are the Words of renowned *Joshua*, in the last Farewell which he took of the People of *Israel*, just before his Death. This eminent Servant of God, died (as good Men are wont to do) with the Cause of God and Religion very near his Heart. Great was his Care and Concern, that the People might continue steadfast in the true Faith and Worship of God, after his Decease. For this end he was willing to leave with them his dying Counsels and Charges, which he deliver'd to them in two set

set and solemn Discourses, at so many general Conventions of the Tribes of *Israel*. The latter of them we have in this Chapter.

And here he first entertains them with an *historical Account* of the great and kind things God had done for them, and their Fathers before them, which laid them under strong and lasting Obligations to obey and serve him, and would bring them under the Imputation of the blackest Ingratitude, if they shou'd forsake his Worship and Fear; ver. 2. — 13. Then, in Consideration hereof, as became his Age and Authority, he lays upon them a *solemn Charge*, that they should serve the Lord. ver. 14. *Now therefore fear the Lord, and serve him in Sincerity and in Truth, and put away the strange gods which your Fathers served on the other side of the flood, and in Egypt: and serve ye the Lord.* And then, that he might more surely engage them to this, he wisely refers it to their own free and determinate Choice; as in the verse of our Text: *And if it seem evil unto you to serve the LORD, choose you this day whom you will serve.*

Here, 1. It is suppos'd the Service of God might seem evil to some of them. Tho' Religion be never so good and reasonable in it self: Tho' there is an intrinsick Excellency in true Holyness: Tho' the Service of God is perfect Freedom, and our Conformity to his Will is the Perfection and Glory of our Nature; Yet to Men who are in love with Sin, and whose Eyes the God of this World hath blinded, it  
may

may seem evil. John 6. 60. *This is an hard Saying, who can hear it?* Matt. 19. 22. *But when the young Man heard that Saying, he went away sorrowful.* Yet, 2. It is intimated, "That Religion hath so much Self-evident Reason and Righteousness on its side, that it may safely be refer'd to every Man that allows himself a free Thought, either to chuse or refuse it." Here is a noble Testimony given to Religion in these Words: *And if it seem evil unto you &c.* They are as if he had said, 'Do but shew your selves Men, act reasonably, give the Matter an impartial Consideration, duely compare the Service of God with all other Services that may stand in Competition with it, weigh the Advantages and the Disadvantages of the one and the other in an even Ballance, and I am sure which you must prefer, I know before hand which way your Choice will go. If you can find a better Master than God, and a better Service than his, you are welcome to chuse them: But so long as I know you can not, I can freely leave you to your Choice. Accordingly, 3. He puts it to every one of them, after serious Inquiry, and due Deliberation, by a formal Act to chuse for himself. *And if it seem evil to you to serve the LORD, choose you this day whom ye will serve.* He speaks thus to them in the Name of God, and as from him: So the whole Treaty was manag'd: ver. 2. *And Joshua said unto all the People, thus saith the Lord God of Israel, ———.* So that the great God him-  
self



self does here condescend to put it to the Choice of his People to serve him. Accordingly (waving several profitable Observations that might be nam'd) the Doctrine I shall now insist on is this.

*It is the Will of God that his Service should be our own Choice.*

And here I shall proceed to shew these four things.

*I. What is implied in making the Service of God our Choice.*

*II. After what Manner we shou'd make this Choice.*

*III. Why the Service of God is offer'd to our Choice.*

*IV. Why we should chuse the Service of God before any other.*

*I. What is implied in choosing the Service of God.*

*i.* That we do in our *Judgments* prefer the Service of God before any other. When a Choice is to be made, 'tis necessarily supposed there are more Persons or things than one, which stands as Candidates or Competitors for the Choice. So it is in this Case. The Service of the Lord Jehovah, and the Service of other lords, Sin, Satan, and the World, are set before us: So that an Act of our *Judgment* must be exercised. *This* must give the Preference to

to the Service of God, & pronounce it more eligible than the other. And therefore *Joshua* in our Text, puts the People of *Israel* upon making a Judgment, which was the best, the Service of the true God, or of those false gods which their Ancestors and Neighbours worship'd. And if it seem evil to you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your Fathers served, that were on the other side of the flood, or the gods of the *Amorites*, in whose land ye dwell.

2. That with our *Wills* we do actually determine for it. An Act of the *Will* as well as Judgment is necessary to a Choice: After debating the thing in our Thoughts we come to a final Issue, the *Will* positively determining how it shall be. We may perhaps, in our Judgment prefer the Service of God, may be convinc'd so as to own it, that it is really the best; but if we are not in our *Wills* determin'd for it, we have not as yet chosen it. We must say as the People did to *Joshua*, after he had as in our Text refer'd the Matter to them, ver. 21. *Nay, but we WILL serve the Lord.*

3. That consequent upon this we do in *Practise* renounce and forsake the Service of other lords, and engage in His. The Choice is insignificant till we practise upon it. And, pretend what we will, we can't serve two Masters at once. This is plain eno' in common Cases, and our Saviour has determin'd it with respect to the present, *Mat. 6. 24. No Man can*



*serve two Masters : for either he will hate the one, and love the other ; or else he will hold to the one, & despise the other. Ye cannot serve God and Mammon. And therefore Joshua, after the People had profess'd their Resolution to serve the Lord, directs them to put away their strange gods. ver. 22. 23. And Joshua said unto the People, ye are Witnesses against your selves, that ye have chosen you the Lord, to serve him. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. So, until we have withdrawn our selves from the Service of our old Masters, Satan, the World, and Sin, and have inclined our hearts to perform God's Statutes, it can't be said we have chosen the Lord to serve him. The Reason is, because such as our Choice is, will our Course be. Agreeable to this is that Profession of the People of God, Isai. 26. 13. O Lord our God, other lords besides Thee have had Dominion over us : but by thee only will we make mention of thy Name. i. e. we will now forsake them, and keep close to thee. God will not endure a Corriual. Mat. 4. 10. Him only shalt thou serve.*

*II. How, or after what Manner, we shou'd make this Choice.*

*I. Understandingly. To choose, being an Act of the Judgment, we should endeavour to get our Understandings well inform'd about those Things which are the Objects of our Choice, that we may not make a blind Choice. God would not have us act blind-fold in Religion.*

*Satan*

Satan indeed leads Men along blind-fold in his Service, and endeavours to keep them in Dark-ness : But God would have us to act with the Understanding which he has given us. Religion is a reasonable Service ; it will bear to be look'd into : And with some good Degree of Understanding in the Truths it reveals, and the Duties it enjoyns, the Grounds of it, and Arguments for it, we should make it our Choice. For if the Choice be not from an enlightned Understanding, it will be defective thro'out.

2. Deliberately. A rash and sudden Resolve, the Effect of some present Pang or Fright, is not the right Choice. A thing hastily enter'd upon, is commonly as soon abandon'd. *Every Purpose*, says the wise Man, *is establish'd by Counsel*, Prov. 20. 18. We shou'd therefore act with a solemn Pause, take the Case into our most serious Consideration, and weigh the Matter well. We shou'd consider the Difficulties to be overcome, the Temptations to be resisted, the self-denying Duties to be perform'd, the Advantages and Pleasures we must forego, and the Conflicts we may expect. Here is indeed Room for Consideration : And our blessed Saviour himself, calls upon and advises us to exercise it in this Case. To this Purpose are those Words of his, Luke 14. 28. 29. 30. *For which of you intending to build a Tower, sitteth not down first, and counteth the Cost, whether he have sufficient to finish it ? Lest haply, after*  
be

*he hath laid the Foundation, and is not able to finish it, all that behold it begin to mock him, saying, This Man began to build, and was not able to finish.* And this Course our Saviour took with him that in a Pang of Zeal spoke such a great Word as that, *Master, I will follow thee whithersoever thou goest.* Come, says Christ, you don't know what it may cost you; *The Son of Man hath not where to lay his Head.* Consider whether you can fare as I fare, before you resolve to follow me whithersoever I go. Mat. 8. 19. 20. There are, alas! too many Instances of such as have gone off from the Service of God, after they have seem'd to engage in it: And their Apostacy has been the Reproach of Religion, as well as their own Shame and Ruin. One Reason of this may be, their Choice was the Effect only of "a meer transient Conviction," or a sudden Flash of Affection," not of a just and serious Deliberation. So the Son in the Parable hastily answer'd, *I go, Sir; and went not.* Mat. 21. 30. I say not this to discourage or retard any in good beginnings; or to keep them in Suspense who are about to enter upon a religious Course: But only that their Purposes may be the more established. I will therefore add—

3. Speedily. We shou'd not delay to make this Choice, or stand long in resolving. *Joshua* when he thus put the Matter to the People, expected they should soon resolve and determine upon it. *Choose you THIS DAY whom ye will serve.*

serve. What he had said was not to blunt their Zeal, but to put an Edge upon it: not to make them hesitate and demur, but to quicken and hasten their Choice. Psal. 18. 44. *As soon as they hear of me, they shall obey me.*

4. Freely. Not of Constraint, but willingly. The Choice must not be forc'd or feigned, but voluntary and hearty. Rom. 6. 13. *Yield yourselves unto God; i. e. by a free Act, & from an inward Bent of the Will.* They that act *meerly* from Terrors of Conscience, and a slavish Fear of Wrath, their Religion is a Matter of Force rather than Choice. Indeed strong Fears and Terrors do many times preceed and accompany the Work of Conversion. Acts 9. 6. *And he trembling, and astonished, said, Lord, what wilt thou have me to do?* And there is a holy Fear which is proper to the Saints, and is of great Use to excite them to, and quicken them in their Duty. Hence we are commanded, *to work out our own Salvation with Fear and Trembling*, Phil. 2. 12. But if it be *only* a Spirit of Fear we are acted by, and we han't an inward Approbation of, and likeing to, the Service of God, the Choice is not true and genuine: For without the true Love of Holiness, the Will still remains an Enemy to God and his Ways.

5. Resolutely; as having Difficulties in our View, and expecting Opposition. So the People of Israel exprest the firmest Resolution, Jer. 24. *And they said unto Joshua, The Lord our God*



God *WILL* we serve, and his Voice *WILL* we obey. They speak as Persons in earnest, and that had come to a Point. So does David, Psal. 119. 106. *I have SWORN, and I WILL perform it, that I WILL keep thy righteous Judgments.* Without we are thus resolute for God, we shall be in great danger of being drawn back to our old Masters. Tho' our most vigorous Purposes of adhering to God, are, in themselves, no Security; yet where there are no such Purposes, it can't be expected Men shou'd abide stedfast.

6. Openly and explicitly. Indeed the Choice it self, being an Act of the Judgment and of the Will, is an inward and secret thing. But when we have with our Hearts and Souls, so far as we can know them, made Choice of God for our God, and his Ways for our Ways; we should then declare it before others, take Heaven and Earth to Record that we have done so, for the Honour of God and Religion, and to induce others to make the like Choice, and as an Obligation upon our selves to abide by the same. The People of *Israel* here made an Open Declaration of their Choice, ver. 18. *We will serve the Lord, for he is our God.* And the Servants of God are represented, in Rev. 14. 1. as having his Name written in their Foreheads: They publicly own'd the Master they belong'd to.

7. Unalterably and for ever. We must not reserve to our selves a Power of Revocation. Having once made the Choice, we must look upon

upon it as past ~~reach~~. We must say as Jephthah, Judg. 11. 35. *I have opened my Mouth to the Lord, and I cannot go back.* We must enter into God's Service, "not as Servants hire themselves for a Year, or to be free at a Quarter's Warning; not as Apprentices bind themselves for seven Years, to be discharged at the expiring of that Term; but for life, like that Servant in Exod. 21. 6. *our Ears must be nail'd to God's Door-post, to serve him for ever.* We must say with the Psalmist, Psal. 119. 111. 112. *Thy Testimonies have I taken as an Heritage for ever; for they are the rejoycing of my heart. I have inclined my heart, to perform thy Statutes alway even to the End.*

8. With an humble Dependance upon the Grace of God in Christ. *He that trusteth in his own heart is a fool.* Prov. 28. 26. Tho' we may think we are very hearty, sincere, and resolute in our Choice now, yet if God withhold the Aids and Assistances of his Grace, we shall soon discover our own Weakness and Inability to abide stedfast. After the People had profess'd their Resolution to serve the Lord, saying, as in 16. 18. v. *God forbid that we should forsake the Lord, to serve other Gods.* — Nay, but *we will serve the Lord:* Joshua tells them in 19. v. *Ye cannot serve the Lord, i. e. in your own Strength ye cannot.* But tho' we are not sufficient of our selves, our Sufficiency is of God, which is laid up in Christ, to be by him communicated to his People that seek to, and depend upon him:

him: For it has pleased the Father that in him should all Fullness dwell; and of his Fullness may all we receive, and Grace for Grace: The Apostle Paul when he had difficult Services and Sufferings too in view, utters such a Speech as that, Phil. 4. 13. *I can do all things thro' Christ which strengthneth me.* When we despair of acquitting our selves well in God's Service by our own Strength, our Hope shou'd be in the Grace of Christ. We should say as in Isai. 45. 24. *In the Lord have I Righteousness and Strength.* We should pray, and then we may resolve, as in Psal. 80. 17, 18. *Let thy hand be upon the Man of thy right hand, upon the Son of Man, whom thou madest strong for thy self. So will not we go back from thee.*

III. *Why the Service of God is offer'd to our Choice.*

1. This does not at all suppose or imply, that it is a Thing indifferent, which we are at Liberty about, and may either chuse or refuse as we please. No indeed; We are under a natural, necessary, and immutable Obligation to serve him. He is our rightful Sovereign, & as such our Service is his Due. We are more his than we are our own: For he has made us, and not we our selves. He may therefore exact from us what Service and Obedience he pleases. And tho' he condescends to put his Service to our Choice, he at the same time interposes his Authority, and lays his Commands upon us.

Psal.



Pfal. 119. 4. *Thou hast commanded us to keep thy Precepts diligently.* Deut. 10. 12. *And now, O Israel, what doth the Lord thy God REQUIRE of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes.* And in ver. 20. *Thou SHALT fear the Lord thy God; him SHALT thou serve, and to him SHALT thou cleave,——.* So that this is a Case wherein Necessity is laid upon us, and *Woe to us* if we do not comply.

2. But God having made Man a reasonable Creature, deals with him as such. It is the Honour of Man above the other Creatures in this lower Creation, that he is made a Cause by Counsel of his own Actions. Job. 35. 11. *God teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven.* They are guided by Instinct: But God has given us an Understanding, whereby we are capable of discerning; and a Will, whereby we are capable of chusing our own Way. Accordingly, all God's Transactings with Man, are suited to him as rational. He draws us into his Service *with the Cords of a Man*, in a way suitable and congruous to our Nature; by a supernatural Work of Grace inlightning the Understanding, and inclining the Will. We are drawn irresistibly, yet not forc'd into his Service. Psal. 110.

3. *Thy People shall be willing in the day of thy power.* Isa. 44. 5. *One shall say, I am the Lords,——*

and another shall subscribe with his hand unto the Lord.

3. We are most likely to abide in God's Service, if we chuse it for our selves. As says an agreeable Expositor upon the Place; "The Will of Man is apt to glory in its native Liberty, and in a Jealousy for the Honour of that, adheres with most Pleasure to that which is its own Choice, and is not impos'd upon it: It has a mighty Influence upon Mens Perseverance in Religion, that they embrace it with the Reason of Men, and with the Resolution of Men; therefore God puts it to their Choice. The Psalmist says, Psal. 119. 30. 31. *I have chosen the Way of Truth: — I have stuck unto thy Testimonies.* The Constancy of his Course was owing to the Freedom of his Choice. He had freely chosen, and therefore he closely stuck to the Way of Truth. Mr. Henry's Note upon it is, "The chusing Christian is like to be the sticking Christian, when those that are Christians by Chance, tack about if the Wind turn." To be sure it much strengthneth the Bond, if a Man bind himself freely and willingly; and makes him the more inexcusable if he do not observe it. So Naomi dealt with her Dau'ter in law Ruth: she said, *Behold thy Sister in law is gone back unto her People, and unto her gods: return thou after thy Sister in law.* This was not design'd to dissuade and discourage her, ( we may suppose ) but to strengthen her Resolution: And it had this Effect;

fect ; for she answered, *Intreat me not to leave thee, or to return from following after thee ; for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy People shall be my People, and thy God my God.* Ruth 1. 15. 16.

IV. *Why we should chuse the Service of God before any other.*

I. Because he has the best Right to our Service: He gave us our Being, and bro't us out of the dark Womb of Nothing. He plac'd us in this noble Order of Beings wherein we stand ; made us *Men*, capable of knowing and serving him, of having Communion with him here, and the everlasting Injoyment of him hereafter, when our Lot might as well as have been among the Beasts of the Earth, or the Fowls of the Air, or the Fishes of the Sea, or the Stones of the Field : And he thus formed us for himself, that we might shew forth his Praise ; Isa. 43. 21. — He has upheld us in Being ; maintain'd us at his own Cost and Charge ever since we have been in his World ; fed us with his *Corn and Wine*, cloth'd us with his *Wool and Flax*, and enrich'd us with his *Silver and Gold* ; Hosea 2. 8. 9. — And, which is infinitely more than all this, when we had sold our selves to *Satan*, he redeem'd us, not with corruptible things, as *Silver and Gold*, but with the precious Blood of his own Son : And this that we might serve him in *Holiness and Righteousness*, all the days of our lives : 1. Peter 1. 18. 19. Luke 1. 74. 75.

Not to chuse his Service then, would be to *defraud* him of his Right, to *wrong* him in his Property and Interest.

2. Because he is the *best Master* we can serve.

The Devil represents him, and the carnal Hearts of Men are apt to conceive of him, as an *hard Man*, Mat. 23. 24. But nothing can be more injurious to him: For he is the most merciful, kind, tender-hearted Master, that can be serv'd. He does not require of his Servants more than they can perform, by the Help that is offer'd and promis'd to them. He is not like those Egyptian Task-masters, who requir'd of the Israelites to make Bricks without Straw; Exod. 4. 16. No, for *whatever is requir'd in the Covenant, is promis'd in the Covenant*. He may with good Reason demand, as in Micah 6. 3. *O my People, what have I done unto thee? Wherein have I wearied thee? Justifie me.* — He is ready to accept the willing and sincere, tho' imperfect and defective Obedience of his servants. 2. Cor. 8. 12. *If there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.* — He is not strict to mark what is amiss; can make all favourable Allowances for unavoidable Failings and Infirmities; For *he knoweth our Frame; he remembereth that we are Dust.* — He is not soon angry, nor is he long angry for Faults that are repented of. Psal. 103. 8. 9. *The Lord is slow to Anger,* — *He will not always chide, neither will he keep his Anger for ever.* — He smiles upon



upon his Servants that serve him, and gives them the Tokens of his gracious Acceptance; So he said to his Servant *Moses*, *Thou hast found Grace in my Sight*. *Exod. 33. 12.* — He will make good his Promises to them. *Jacob* complain'd of *Laban*, that he had *changed his Wages ten times*, *Gen. 31. 41.* But none of God's Servants shall have any Reason to complain of him, that he has deceiv'd 'em in what he promis'd. For *hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?* God has provided in his Law for the Servants of Men, that they be justly dealt with. *Deut. 24. 14. 15.* *Thou shalt not oppress an hired Servant, — At his Day thou shalt give him his Hire.* And surely he will fulfil his own Law, to his own Servants that serve him. Accordingly our Saviour tells us in the Parable of the Labourers, that *when the Even was come, the lord of the Vineyard said to his Steward, Call the Labourers, and give them their Hire, beginning from the last unto the first*: *Mat. 20. 8.* — Once more; He will not cast off his old Servants. The World and the Devil will at last turn off those that can serve them no longer. But God's aged Servants are very dear to him; even tho' they can be no longer *Working Servants*; and when they are *old and gray-beaded*, and their Strength fails, he will not forsake them. This is his Promise to them, *Isa. 46. 4.* *And even to your old Age I am he, and even to hoar hairs I will carry you.* Yea, he will be with them to Death, and

and in Death ; and when their Breath leaves them, he will not. Psal. 23. 4. *Tho' I walk through the Valley of the Shadow of Death, I will fear no Evil ; for thou art with me : thy Rod, and thy Staff, they comfort me.* Psal. 73. 26. *My Flesh and my Heart faileth : but God is the Strength of my Heart, and my Portion for ever.*

3. Because his Service is the *best Service.*

1. It is the most *easy Service.* The Devils Work is *hard Work.* There is no worse Slavery than to serve diverse Lusts. Jer. 9. 5. *They weary themselves to commit Iniquity.* Prov. 13. 15. *The Way of Transgressors is hard.* How many die Martyrs to their Lusts ? They mourn at the last, when their Flesh and their Body are consumed, Prov. 5. 11. But so easy is God's Service, that it may be call'd a *Freedom* rather than a Service. Hence God's Servants are call'd *his Free-Men*, 1 Cor. 7. 24. Men have generally a mistaken Notion of Liberty and Freedom : they think that to be at their own Dispose, to live as they list, to walk in the way of their own Hearts, and in the sight of their own Eyes, is to enjoy Freedom and Liberty : But this is a false Liberty. *True Freedom* consists in having our inordinate Appetites corrected and regulated, our natural Passions govern'd and subdu'd, to have good Order and Government in the Soul restored and supported, to be deliver'd from the Fetters of our own Corruptions, and made *free to that which is good*, doing it not of Constraint, but with Cheerfulness and Plea-

Pleasure, Willingness and Delight. David indeed had this right Notion of Liberty & Freedom ; whence he so prays, *Psal. 119. 43—47. And take not the Word of Truth utterly out of my Mouth ; for I have hoped in thy Judgments. So shall I keep thy Law continually, for ever and ever. And I will walk at Liberty, for I seek thy Precepts. I will speak of thy Testimonies also before Kings, and will not be ashamed. And I will delight my self in thy Commandments which I have loved.*—Christ invites us into his Service by telling us, *Mat. 11. 30. My Yoke is easy, and my Burden is light.* All they find it so, who, thro' Grace, are drawing in it. If it seem uneasy to any, 'tis by reason of the Sores of corrupted Nature ; as the easiest Yoke is when upon a galled Neck : But to the renewed Man, 'tis so easy that he never desires to throw it off ; and the longer such a one has born it, the easier and smoother it grows.

2. It is the most *honourable* Service. This it is in respect both of the Master, and the Work. The *Master serv'd* is the most high God, who is clothed with Honour and Majesty ; and to be taken into his Service, is greater Honour than to attend upon any of the Kings of the Earth. The highest Angel in Heaven thinks it an Honour to do his pleasure. *Psal. 103. 20.* And the *Work to be done* is of the best kind ; such as highly becomes the reasonable Creature, and the very Capacity for it is the Nobility and Glory of his Nature. *This is it ;*—  
To get the Knowledge of God, to obey his Will,



to imitate him in his imitable Perfections, to pray to and praise him ; to maintain a Correspondence with Heaven, a Communion with God in Christ, till we are made meet for the full Enjoyment of him in the World of Light and Glory above. This is high and noble Work indeed ! Of the same Nature and Kind with that which the Angels above are employed in : And they are willing to own themselves *Fellow-Servants* with the Saints. *Rev. 19. 10.*

2. It is Service that has the *best Wages*. No Man shall serve God for nought : But as his is the best Work, so he gives the best Reward. Something he gives in Hand, as Earnest of the Bargain, and Incouragement in the Work ; Peace of Conscience, Joy in the Holy Ghost, some lively Prospects of the future Glory, &c. *This I had*, says the Psalmist, *because I kept thy Precepts*, *Psal. 119. 56.* He does not say what ; but to be sure it was something very valuable and excellent, which more than made him amends for all his Pains. But whatever he bestows now, he has much more in Reversion. *1. Cor. 2. 9.* Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him. *Pay-Day* is not yet come : We must be content to wait till the day of Death, and the Day of Judgment ; then the faithful Servants of God shall be recompenced with nothing less than a Crown and a Kingdom, far superiour to any on Earth. *Rev. 2. 10. Be thou faith-*

*faithful unto Death, and I will give thee a Crown of life. Mat. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Here are great Wages indeed! The Devil don't promise so much as this: He shew'd to Christ the Kingdoms of this World, and the Glory of them; and said, All these will I give you, Mat. 4. 8. 9. which was a false Promise too, for he knew they were not his to give. But the Kingdom of Heaven is God's to give; and 'tis as sure to all his faithful Servants as if they were already in the Possession of it; where they shall inherit all things, and shall live and reign with Christ for ever and ever.*

*I come now to improve the Doctrine.*

**I. By Way of INFERENCE in one or two Particulars. We learn,**

**1. The Excellency of Religion above the ways of Sin.** This shews the Excellency of it, it will bear the strictest Examination; and such as enter upon it are requir'd to examine it before they make Choice of it; and the more 'tis examin'd the better, it will be lik'd: And one great Reason why Religion is embrac'd by so few, is the Want of serious Consideration. It is *not* so with the Ways of Sin: No one that seriously considers *them*, can pronounce them worthy to be chosen: That so many embrace them, 'tis owing to their Rashness and Inconsiderateness, and the Violence of Lust and Temptation.

ration. † And when such will give themselves Leave to make a sober Reflection upon their Choice, it must be such a one as that, Psal. 73. 22. *So foolish was I, and ignorant : I was as a Beast before thee.* This then may convince us of the Excellency of Religion above the Ways of Sin.

2. External Force is not the Way to propagate true Religion. A Religion that has no innate Evidence and Excellence to recommend it to the Reason and Consciences of Men, must be propagated by Force ; and Men must be driven by Violence into that, of which they can never be rationally perswaded. These therefore are the Methods which *Mahometanism* and *Popery* have taken by which to establish and spread themselves in the World. But the Religion taught and requir'd in the holy Scriptures, does not need, and therefore does not allow such Methods. We must embrace it from a *rational Conviction* that it is worthy to be chosen, or not at all. The Religion that allows of, & directs to, the Persecution of those that dissent

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† There is a Book much talk'd of among the Jews, call'd *Penitentia Adami*, or *Adam's Penitential* ; wherein he leaves to his Posterity seven Rules of serious Religion, with this Caution annex'd, *That no Man would ever sin, if he saw from the Beginning to the End of things.* [Dr. Lloyd's dying Mens living Words.] The Saying is to be take a Truth ; For however right the Way of Sin may seem to a Man now, the End thereof are the Ways of Death. Prov. 14. 12.

from it, wears the Mark and Brand of a false Religion.

3. Moral Suasion is to be us'd with Men for their Conversion. Indeed the best of this Kind is not, of it self, sufficient for such a Work: But yet 'tis to be us'd as what has a Tendency to this End, and the Spirit of God is pleas'd many times to set in with it, with his effectual Grace. God himself in his Word uses *rational Pleadings*, and *Expostulations* with Sinners, wou'd allure them to Obedience with the Hope of Benefits, and deter them for Sin by the Fear of Punishments; This Method then in dealing with Souls, must needs be well consistent with *Gospel-Grace*; however some reproach and accuse it.

II. By Way of *Address* to all, particularly such as are in their youthful Days. And

1. To such as have never yet made Choice of the Service of God, and embrac'd the Ways of Religion; but abide still in the Service of Satan, and are walking in the Ways of Sin. Alas! that I must make the Supposition that any of you are of this Number. But more sorrowful if this must be suppos'd of the *most* of you: And even *this* Supposition must not be voted Uncharitable; For our Saviour has told us, *Wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be which go in thereat; Because strait is the Gate, and narrow*



*is the Way which leadeth unto Life, and few there be that find it. Mat. 7. 13. 14.* And now what shall I say to such as you? O that I could find out any acceptable Words wherewith to reason with you! You have heard how good a Master God is, how excellent his Service, and how great the Reward promis'd: And now if you can find a better Master, better Work, and better Wages, take them, and I will give over the suit; but if not, be persuaded to chuse these. I may use the Words of *Moses, Deut. 30. 19. I call Heaven and Earth to record this Day against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse life—* Lament before God the natural Enmity of your Wills against his Service; and beg of him that he wou'd, by the Influences of his special Grace, inlighten your Understandings, and conquer your Wills, and so enable you to make this Choice upon which your life depends.

Particularly. Let such of you as are in the Days of your Youth, be persuaded to make the Service of God your *early Choice*. These are the *Days of your Choice*: You are now chusing other things, your Calling and Employment, the Masters you will serve with, and some the Companions of their Lives: But among these, let not *this* Choice, the most important of any, be neglected. To delay this, is to put that last which should be first.— Consider, You have been devoted to God in holy Baptism, where-  
in his Name as Father, Son, and Holy Ghost

was

was called upon you ; so that you already stand bound to him, and cannot without Sacrilege alienate your selves from him.—— Consider, Your early Obedience will be peculiarly acceptable. *John* the youngest Disciple, was the beloved Disciple. He will remember the Kindness of thy Youth long after.—— And then Consider, The Opportunity to make this Choice may be soon over. You may be quickly called off by Death, and then it will be too late. For in Death there is no Remembrance of thee, in the Grave who can give thee Thanks ? Psal. 6. 6. Let Esau's Example be your Warning : He despised his Birth-right, and chose a Mess of Pottage before it ; and ye know how that afterward when he would have inherited the Blessing, he was rejected : for he found no place for Repentance, tho' he sought it with Tears. Heb. 12. 16. 17.

2. To such as have chosen the Service of God, and entred upon it.

1. Be very thankful to God that he has inclin'd and enabled you to make this Choice. If you have heartily chosen him, and his Service, 'tis because he has first chosen you. If he had withheld his Grace from you, you had still remain'd in Satan's Service. It is he works in us to will and to do. Wherefore ascribe the Glory to his free Grace. Say as in Psal. 16. 17. I will bless the Lord who has given me Council. We often find the Psalmist ascribing Thanksgiving and

and Praises to God on this Account. Psal. 71. 17. *O God, thou hast taught me from my Youth.* Psal. 119. 102. *I have not departed from thy Judgments, for thou hast taught me.*

2. Let your Course be agreeable to this Choice to the End of your Lives. Cleave now to the Lord with full Purpose of Heart. Let not the World, the Flesh, or the Devil, draw you away. If you turn aside never so little, return to God as fast as you can. Fear and dread Apostacy : For you can't draw back but it will be to *Perdition*. *Be steadfast, unmoveable, and always abounding in the Work of the Lord : forasmuch as you know that your Labour shall not be in vain in the Lord.* The Time of Service will be but short at longest : And some God calls off very soon from working in his *Vineyard* here, to refresh and entertain them in his *House* above, where *there are many Mansions*. — Of this Number we have good Reason to reckon that valuable and gracious young Man, whom we have follow'd to the Grave in the Week past, namely, Mr. *John Soney* ; taken off by Death at the Age of *twenty five*. — He was one well known to, and greatly beloved by, a considerable Part of the Young People of this Congregation, and of the Town. And as God made him a rare Example of early Piety, I would mention him at this Time to the Honour of the free Grace of God, and for the provoking others to a holy Emulation : And I suppose I can't be suspected of any other Motive.



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tive. What I shall say of him, is what I observ'd in him, and receiv'd from him, in his Life, and at his Death; and find in the Writings which he has left behind penn'd for his own Use: For his Sickness being but short, & soon seizing his Head, he gave no Orders about his Papers, and so they are by the Providence of God fallen into our hands: They are many, and written with more of good Sense and Accuracy, than could be expected from one that had no greater Advantages of Education; an Extract from them would be such a *Memorial of early and strict Piety*, as I can't but think, if publish'd, would by the Blessing of God be an Advantage to others.

It pleas'd God who had separated him from the Womb, betimes to call him by his Grace. When he was about *sixteen* Years of Age he became deeply convinc'd that if he did not leave his Sins, and turn to God, he should not be saved: And this put him upon reforming what was amiss, upon praying, and attending other religious Duties; in which Course he continu'd for a Year or two. But all this while he had not, (as he afterwards saw Reason to think) receiv'd and rested upon Christ alone for Salvation: till by reading *Mr. Shepherd's sincere Convert*, (a Book which, tho' it has some Passages in it that have disquieted the Minds of some Christians, has yet been of Use to many to direct them in closing with Christ) he was made to see plainly *Duties alone would not bring God &*  
his

his Soul to be at Peace, but that he must go out of himself, and put his Trust in Christ; This he hop'd he was put upon, and enabled to do.

Now Religion evidently became his Business, he discover'd an extraordinary Relish of divine things, and made it his Care to please God, and live to Christ.

He now chose for his Companions those that fear'd the Lord; and associated with some such who meet every Lord's day Evening for the Exercises of Religion, and found it of Advantage to him.

When he was about 18 Years of Age he took upon him the more solemn Profession of Religion, and was admitted a *Member of this Church*. I can't but remember how pleas'd I was with him, and the good Satisfaction he gave, when I discours'd with him in order to his Admission. And I find he has himself noted the Day in one of his Books, writing thus; "*November 2. 1718. I was admitted a Communicant, &c. And I trust and hope that it was God by his Holy Spirit, which mov'd and stir'd me up to lay hold of Jesus Christ, and the Benefits purchas'd by him in his Death and Sufferings.*"

And now he was careful to adorn the Doctrine of God his Saviour in all things; particularly in the Relation of a Servant. He serv'd his Master according to the Flesh, not with Eye Service, as a Man-pleaser, but in singleness of Heart, fearing God. He was careful not to wrong his Master in his Time, or in his Goods;

Goods: Nay so tender was he that I know he scrupl'd (for he once ask'd my Tho'ts upon it) to do any Work for his own private Advantage, tho' at Times when his Master did not require him to work for him, lest he shou'd hinder his Master of some Gain that might otherwise come to him; and he could not be easy till he had spoken to his Master about it, and had his Allowance for it. This made him leave his Masters House with Comfort, & write thus upon it; \* *"Thro' the Mercy of my God I have been carried thro' my Apprentiship, and all the Difficulties of it, and am this day free for my self. And I think I can look back and reflect with Comfort, that I have endeavoured to keep a good Conscience, being willing in all things to live honestly in a great part of my Apprentiship; and hope I have a clear Conscience now I am come from my Master. But withal I wou'd look back with Shame and Blushing for my many Failings and Sins; and, O Lord, do thou pardon them."* I mention this that Servants, especially Servants professing Godliness, may take Example by him: For he that is not a good Servant is not a good Christian.

He was indeed one of a very tender Conscience, which made him walk very circumspectly, avoiding the Appearances of Evil, and denying himself in those things which others would think lawful and innocent. Sometimes he would trouble and torment himself with groundless and frivolous Scruples; which tho'

\* Sept. 25. 1722.

it be indeed an Infirmary, may yet be an Indication of Grace. —

He was, I am apt to think, by his natural Temper and Constitution something inclin'd to Melancholy ; but yet this did not hinder him from tasting the Comforts of Religion ; so that he could sometimes write such Strokes as these, *Religion is its own Wages, the only thing in which I have found solid Comfort.*

He always seem'd to have a low Esteem of the World, and a high Esteem of Christ. His Name was to him as Ointment poured forth. He lov'd to speak and hear of him. And he has sometimes said to me what a *singular Relish he had of those Sermons, which had Christ for the Subject of them.* This made him delight much in the Works of the excellent Mr. Flavel ; and he got them to be read every Lord's-day-evening in the Society he belong'd to.

He was a careful Redeemer of Time ; and did not use to spend his Evenings in idle Company and Pastime, but in reading, and transcribing valuable Passages out of the Authors that pleas'd him : Of which he has left a large Collection behind him.

He delighted in religious Conference ; and maintain'd it not only with those of his own Age, but with some elder Christians that knew and valu'd him. —

He was concern'd for the saving good of others ; and would reprove, exhort and counsel them, with much Prudence and Seriousness ;  
and



and some have been thankful they were ever acquainted with him.

But he was not *showey* in any of this; his Piety seem'd to be the most unaffected that could be. And we have Reason to think that he was the same in Secret that he was before others.

He kept a *Diary* the last five Years of his life; and by that it appears he was much in secret Prayer, Meditation, and Self-Examination; & that he kept a strict Watch over his Heart, Words, and Actions. He there notes in the Evening how it had been with him in the day, sometimes for whole Months together without one day omitted. He constantly set down what had been his Frame on *Sabbath and Sacrament-Days*; lamenting his Deadness and Straitness, and giving Thanks for any Assistance & Enlargement. This he did to the last Sabbath but one of his life, which was our last Sacrament-Day. Then he writes, *August 7th. This Day being Lord's and Sacrament-day, In my Morning Devotions I had little or no life, and came very short in my Preparations for the Table of Christ, and while at God's House and Table in but a poor Frame of Soul. In my Evening-Devotions I hope I was hearty with God. But O my God do thou quicken me!*" He liv'd to write no more. For having complain'd of Indisposition a day or two, he took his bed the Saturday following, and a dangerous Fever came on. I visited him in the beginning of his Illness, before his Distem-



per seiz'd his Head, and discours'd with him about his spiritual State. He then told me of the first Dealings of God with his Soul, and how he had been bro't, as he hop'd, to close with Christ; but yet he said he wanted *greater Discoveries of his Glory and Excellency, and more clear Evidences of his Interest in him.* Tho', added he, *If I might live in never so great an Affluence of the Things of this World without Christ, I should rather chuse the poorest and lowest Condition with him.* This was like Moses, who when he was come to Years, refused to be called the Son of Pharaohs Daughter; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season: Esteeming the Reproach of Christ greater Treasures than the Riches of Egypt. Heb. II. 25. 26.

He was for placing his Trust in Christ alone, and yet could take Comfort from Duties as they were Signs of Grace. He now said to me (which was no little Speech) "*God and my Soul are no Strangers.*" And if they were not Strangers here, I am sure they are not so now.

Within a Day or two after this his Distemper so seiz'd his Head that when I saw him, but little pass'd between us till the day of his Death. Then I was sent for to him as dying, but told that he was not sensible; and when I came to him he seem'd to me to be Speechless and Senseless. I pray'd with him, but did not suppose he heard or understood any thing of it; and when I had done went from him not at all

expecting he would speak another Word in this World. But by that time I had got out of the Door, they came running to me in a Surprise, and said he ask'd for me. When I came to him again, to *my own Surprise* I found he knew me, and was capable of speaking, for he call'd me by my Name. I then ask'd him several *Questions*, and receiv'd his *Answers*.

I told him we apprehended his great Change was very near ; and ask'd him, How he could receive it ?

He answer'd in these Words, with much Composure, yea even Pleasantness ; *No Disadvantage at all, but abundance of Comfort accruing from the same.*

I ask'd him, Have you then the comfortable Hope and Persuasion of your Interest in Christ, and a better Life ?

His Answer was ; *Yes, you know I have express'd it to you before, almost to an Assurance.*

I then ask'd him, Upon what is this your Hope built ?

He answer'd, *Upon Christ the Rock of Ages.*

I ask'd him ; How does your Soul, then esteem of Jesus Christ ?

He answer'd, *He is infinitely precious, infinitely precious.*

I then ask'd him, If it might be put to him, whether to return into this World, or to go to Christ, which he tho't he should chuse for himself ?

His

His Answer, as I took it, was, *I should chuse to depart, and go to Christ, which is by far the better.*

I then ask'd him, If he would have me say any thing after his Death to young People as from him?

He answer'd, *Tell 'em they have no need to be discourag'd at all: There is Encouragement enough for them to go on in the Way [meaning no doubt the Way of Religion] to the End.* † ——— But here his Speech and Reason began again to fail. So I left him; and in an hour or two he breath'd out his gracious Spirit, which, we have no Reason to doubt, was receiv'd by the Master he had lov'd and serv'd: For *Christ* has said, *If any Man serve me, let him follow me; and where I am, there shall also my Servant be: if any Man serve me, him will my Father honour.* John 12. 26. The Days he lost on Earth, we trust are gain'd in Heaven, infinitely to his Advantage. And tho' he died young, if he had liv'd long eno' to be wean'd from this World, and fit for Heaven, he had a Sufficiency of life.

And now my Wish and Prayer is; May you that knew him follow his Example, and emulate his Piety! May there always be found, by the Grace of God, among the young People of this Flock many such Instances of early and serious Religion! And may such as are walking in the same Steps, (as I trust a Number of

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† I suppose he had a particular Reference in this to those of the Society he belong'd to.

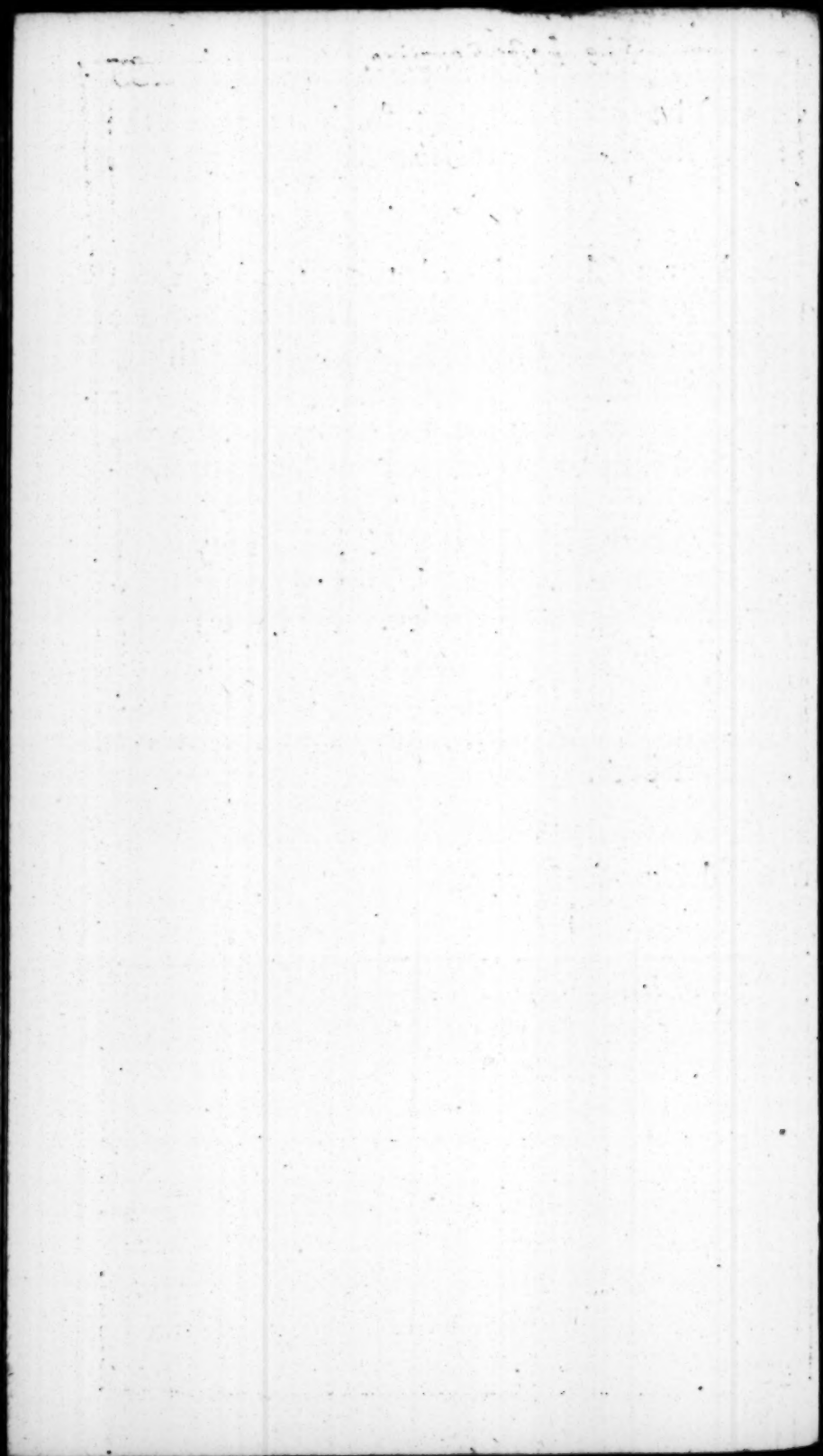
you are) be spar'd to bring forth more of the  
*Fruits of Righteousness, which are by Jesus Christ to*  
*the Praise and Glory of God !*

And for a Close, I will take the Words of  
another † ; “ The early Piety of those who are  
“ carried soon off the Stage, is not a lost thing.  
“ Survivors indeed are deprived of much Com-  
“ fort, and their Generation of much Service,  
“ which might be expected from their promis-  
“ ing Beginnings. But it was not lost to them-  
“ selves ; their Harvest is early, and they will  
“ be reaping the blessed Fruits of what they  
“ have sown to all Eternity. And the Event  
“ of their early Death, has shewn the indispen-  
“ sable Necessity of remembring their Creator  
“ betimes, since without it they had lost their  
“ Souls for ever.

Preach'd *August* 28. 1726.

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† Mr. Evans on the Case of *Abijah*, P. 111.





A N  
APPENDIX,

Containing a further Account of  
Mr. JOHN CONEY,  
Collected from his private  
Writings :

In which the *Character* given of him  
in the foregoing SERMON is  
*confirmed, and enlarged*; and also the  
*Example* further *improved* for the  
Benefit of others.

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Luke 10. 37. *Then said Jesus unto him, Go,  
and do thou likewise.*

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B O S T O N :

Printed for S. Gerrish at the lower end  
of Cornhill, and J. Phillips on the  
South side of the Town-House, 1726.

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# An APPENDIX,

Containing a further Account of Mr. *John Coney*, collected from his Papers, &c.

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**E**Xamples have a secret but powerful Efficacy upon those that behold them. The Influence which bad ones have to draw many into an unhappy Imitation, may every where be observ'd, and ought to be sorrowfully resented. And may it not then be hop'd that good ones, may be effectual upon *some* at least, to excite them to a holy Emulation ?

As degenerate as the present Times are, they do afford us, by the Grace of God, some amiable Patterns of real and living Religion ; some remarkable Instances of Piety and Devotion. And when such are carried off the Stage, to set forth their Example in a fair and easy Light, may, by the Blessing of God, be of no little Service to those that survive.

Hence the Penmen of the Holy Scriptures, have (under the Conduct of the unerring Spirit)

recorded many observable Passages in the Lives and Deaths of several eminent Saints. And in Conformity to their Pattern, many of the Servants of God since, have from time to time been at the pains to publish the Accounts of some, of every Age and Degree, whom they have had Opportunities to know and observe, whose Piety has shown with a distinguishing Lustre. And they have herein oblig'd the World, and serv'd the Church. For such Accounts (when true and just) stand as so many Testimonies to the Grace of God, Witnesses for Religion, and Confutations of those who think Holiness an impracticable and impossible thing.

How useful have *Mr. White* his little Book for little Children, and *Mr. Janeway* his Token for Children, been to the Age for which they were designed? And doubtless (as *Mr. Henry* in his Preface to the life of *Mr. Thomas Beard* has taken Occasion to observe) if there was a Collection of Instances in those who are past their earlier Age, and are growing up, or have attain'd, to the *Stature of Men*, it might prove as useful in its Kind. "The Apostle *John* writes distinctly to little Children, and to young Men. 1 John 2. 12, 13.

Such a Collection might easily be made from among the Sons and Dau'ters born to God in *New-England*: And in it *Mr. John Coney* might deservedly have a Place.

His Piety indeed was not set off by external Advantages; which sometimes makes a little Religion make a great shew, and be much spoken of: It shone in a lower Degree of life: And therefore I was the rather willing to take this Notice of it; that I might do Honour to *that alone*, and help to fulfil that Word, Prov. 27. 18. *He that waiteth on his Master shall be honoured.*

It may be some may think there is nothing so extraordinary in the following Passages of the life of this Young Man, as to deserve to be thus made public. But if such consider they come from one whose Education was only such as to fit him for a Trade, who was early bound to one, and was diligent in the Work of an Apprentice; and that many of them were in the very Time of his Apprentiship: Then, I think, they must look upon them to be *not common*.

I don't expect in the following Account to gratifie the *curious*, much less the *vain*. — I write for the sake of those *young Men* who were of his Acquaintance, who are about his Age, and of the like Degree. And as I can't but think some in reading these *Memoirs*, will have a secret Wish arising in their Breasts to *be like him*; so if any shall be induc'd to write after his Copy, excited to redeem and improve the Time of Youth, and even that of their *Apprentiship*, for the best purposes; have their Hearts more set for the Things of God, and be quick-  
ned



ned and furthered in the Way to Heaven, I shall think my Time and Pains well bestow'd; And for this End I humbly and heartily recommend them to the Blessing of the GOD of all Grace!

What I have transcrib'd from his Manuscripts is without any *material* Alteration; And the whole I have reduc'd under the following Heads. 1. A sorrowful Reflection on the Sins of Nature, Childhood, and Youth. 2. An Account of his being bro't to forsake the Ways of Sin, to set upon the Practice of religious Duties, and to relie on Christ alone for Pardon and Acceptance. 3. Some things that were Temptations to him, and how he resisted them. 4. A Catalogue of Mercies relating to his Soul. 5. Some Rules and Resolves for his own Conduct. 6. Passages out of his Diary. 7. Some excellent Passages transcrib'd for his own Use out of the Authors which he read. 8. Some savoury Letters to absent Friends.

### I.

*A sorrowful Reflection on, or an Exercise of Humiliation and Repentance for, the Sins of Nature, Childhood and Youth.*

The Paper from which I take this, he has himself put this Title upon it, *A black Catalogue of my Sins*: And he thus writes;

“ By

" By Nature I am a Child of Wrath, and an  
 " Heir of Hell. I brought a corrupt Nature  
 " into the World with me, being the Fountain  
 " from whence have proceeded all the Sins and  
 " Wickedness of my Life. And by Reason of  
 " this, (if I had no other Sin) there is Guilt  
 " enough lying upon me to cast me from God's  
 " Presence, and to sink me down to Hell, to  
 " dwell with Devils and damned Spirits to all  
 " Eternity. *And were by Nature the Children of*  
 " *Wrath. Eph. 2. 3.* Dost thou believe this, O  
 " my Soul? O LORD! I turn to Thee! I be-  
 " lieve; Help my Unbelief! And impress on my  
 " Soul a due Sense hereof; and enable me heartily to  
 " mourn for the Sin of my Nature!

" I soon began to shew the Sinfulness of  
 " my Nature, and to evidence the Truth of my  
 " original Corruption. But, O my Soul!  
 " where shall I begin? O LORD! I turn me  
 " unto Thee! Beseeching thee to work in me the su-  
 " pernatural Work of Convincement of, and Humi-  
 " liation for Sin, by thy Holy Spirit, whose proper  
 " Work it is. *John 16. 8.* O my Soul! Call to  
 " mind and mourn for! Lord! Do THOU bring  
 " to my Remembrance and heartily bumble me for,  
 " the Sins of Childhood and Youth which are Vani-  
 " ty!" \* \* \* Here he enters (as it were) into  
 the Detail of his Transgressions, and looks back  
 as far as the *fifth* or *sixth* Year of his Age. He  
 endeavours to call to Mind Sins committed at  
 this and the other Time and Place; and often  
 sets

sets down the particular Commandment which they were a Violation of. He seems concern'd that the *smallest Sin* might not be unpented of, that the *least Item of Guilt* might not remain uncancell'd. So Ephraim bemoaned himself: ——— After that he was turned, he repented; and after he was instructed, he smote upon his Thigh: He was ashamed, yea, even confounded, because he did bear the Reproach of his Youth. And God said of him, he is a dear Son, he is a pleasant Child; ——— I do earnestly remember him; ——— I will surely have Mercy on him. Jer. 31. 19, 20.

## II.

*How he was bro't to forsake the Ways of Sin, to set upon the Performance of religious Duties, and to place his Trust in Christ alone for Pardon and Acceptance.*

The Account of this in one of his Papers is after this Manner; "In the Year 1714 I was put out as an Apprentice. Some Time after I was with my Master, I was visited with a short Fit of Sicknefs, in which I was afraid to die; and I promised God if he would spare me I would live a holy Life. God in his grear Mercy saved me from going down to the Grave. But I soon forgot my Sick-bed Repentance, and returned to my former Course; I still continued an Enemy to God, and

"and a Stranger to true Conversion. I was  
 "proud, passionate, envious, and indulg'd  
 "Youthful Lusts; and was setled and satisfied  
 "in this my Condition. And thus I continu-  
 "ed till (I think) the Year 1716. Then I  
 "was convinced that if I did not leave my  
 "Sins, and turn to God, I should not be sa-  
 "ved. This put me upon praying, forsaking  
 "my Sins, restoring some [*small things*]  
 "which I had unjustly taken in my Childhood.  
 "All this I did, and so thought the Breach  
 "was made up between God and my Soul.  
 "But alas! I trusted in Duties, and not in  
 "Christ; thereby making the Righteousness  
 "of Christ of none Effect. And when I com-  
 "mitted Sin, or came short in Duty, I confes-  
 "sed the same before God with Sorrow, and  
 "begged that He would pardon me, and I  
 "would endeavour to be better for the future.  
 "But all this while I neglected CHRIST. O  
 "*Lord! what need did I stand in of thy illumina-*  
 "*ting Spirit to direct me to Christ, the only Way un-*  
 "*to Thee?* And thus I continued till the  
 "Year : And then I hapned to read  
 "Mr. Shepherd's sincere Convert, by which I  
 "plainly saw that what I had been a doing,  
 "would not bring God and my Soul to be at  
 "Peace, so long as I did not trust in Christ.  
 "And, (Blessed be God!) it did put me on  
 "going out of my self, and trusting in Christ  
 "for Acceptance with God."

Thus his Feet were happily guided into the Way of Peace; and he was directed to cast the Anchor of Hope upon the only sure Bottom. —

It may not be amiss here to caution Persons against a common, (and, as it may be feared, to many, a fatal) Error: Namely; *The placing Reformation, Duties, Affections &c. in the Room of Christ.* When Persons come to be convinc'd of their Sinful State, and the Danger thereof; are made sensible of their Neglects of God, and Transgressions against him; and have their Souls shaken with the Fear of his Wrath: Then the natural Inquiry of their Souls is, *How shall I get God reconcil'd to me, and at Peace with me?* And many propose this to themselves as an effectual Expedient; *As I have heretofore offended him by my Sins, I will now pacifie and please him with my Duties.*

Accordingly they put away, as far as they can, their former Transgressions; they frequently go alone, confess and pray to God, with Humiliation and Affection: And these Things please and ease them: They now rake up the Perswasion that all is well between God and their Souls; tho' they have all this while neglected to make Use of Christ as their High Priest, and to repair to his Righteousness as their only Safety. — This is a Vanity that will not profit, but destroy: Such are still far from Peace with God, and well-grounded

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## Appendix.

Comfort. True it is, these Things are good in themselves; and it may be said of such Persons, (as Christ said of the discreet Scribe, Mark 12. 34 ) *they are not far from the Kingdom of God.* But if they rest here, and don't go out to Christ for life, they stop short: For these Things, put them all together, are not the Cause of our Acceptance with God; tho' they are Signs that his Spirit is at Work upon us: They are not therefore to be rested in. It is Christ who is our Peace: this is the Name whereby He is called, Eph. 2. 14. And we must lay hold on him as God's Strength in making our Peace with him: so shall we make Peace, Isai. 27. 5.

### III.

*An Account of some Temptations he was sometimes troubled with, and how he resisted them.*

I. " In the Year 1716, some time after I had my Convictions strong upon me, I was tempted to disbelieve the Being of God, the Truth of the holy Scriptures, and the Ordinances of the Gospel; and to think they were the Inventions of Men. This was a sore Temptation to me; and would sometimes come upon me when I was reading the Scriptures. But thro' God's Goodness it went off by Degrees."

I suppose there are few who are converted to serious Religion, but are troubled more or less, at one time or another, with Temptations to Infidelity; more commonly, it may be, when God is dealing with them in a Way of sound Conviction. Therefore if this be the Case of any others, let them not think *some strange thing has hapned to them*. What Course this Young Man took for Deliverance, he does not particularly say in the Paper I have now before me. But by some occasional Hints I meet with in some other Papers it seems to be this; He endeavour'd to *resist* the Temptation, and did not always stand to *answer* it: He cried to God for the Removal thereof, and that it might be sanctified: And it appears, he us'd himself to such religious Exercises, as tend to promote Acquaintance with God, and to leave the deep Impressions of a God upon the Mind behind them. In such a Way no Wonder the Adversary was soon tired, and the Temptation ceas'd to trouble him. I suppose also *Mr. Capel's* Book concerning Temptations might be of Service to him at this Time; For I find he has transcribed several Passages from him concerning *Atheism*, which the Reader may meet with under the 7th Head.

2. "Thoughts about God's Fore-ordaining whatsoever comes to pass have also been a sore Temptation to me." And concerning this he writes in one of his Papers; "The  
Script

“ Scriptures having reveal’d God’s *Fore-ordi-*  
 “ *nation* of all things that come to pass, I would  
 “ accordingly *believe it*. Yet forasmuch as the  
 “ Tho’ts hereof do many times hinder me in  
 “ working out my own Salvation, and giving  
 “ Diligence to make my Calling and Election  
 “ sure ; and also to beget in me wicked Tho’ts:  
 “ Therefore, *so far as they have a Tendency this*  
 “ *Way*, I am resolved to put them from me,  
 “ which I think is a Duty incumbant on  
 “ me.”

In this he was doubtless in the Right. For,  
 tho’ it be a Truth that God has fore-ordained  
 whatsoever comes to pass, the Devil knows  
 how to turn this, or any other Truth in the  
 Bible, into a Temptation. And when it pro-  
 duces in us hard and unbecoming Tho’ts of  
 God, or discourages us from plainly required  
 Duty, we may be satisfied there is a Temptati-  
 on of Satan in it ; and accordingly, when con-  
 sidering and disputing the Matter within our  
 selves don’t help us, but rather (as it some times  
 does) more perplex us, we shall do well to turn  
 our Tho’ts from it, and as much as may be to  
 put it from us. The Doctrine of the Decrees  
 is what the strongest Heads cannot enter far  
 into ; and for weaker Minds to be poring much  
 upon it, may be to their Loss and Damage.  
 Let plain Christians then *believe* the Decrees,  
 but *study* the Covenant. *Deut. 29. 29. The se-*  
*cret things belong unto the Lord our God ; but these*  
*things*

*things, which are revealed belong unto us, and to our Children for ever, that we may do all the Words of this Law.*

But inasmuch as the Subtil Adversary of Souls, endeavours to hinder many Persons from working out their own Salvation as the Gospel directs and requires them to do, by teaching them to argue after this manner, If it is ordained that I shall be saved, I shall be say'd; but if it be not ordain'd, I shall not be say'd, let me do what I will; I would stay the Reader so long as to make this Reply to it.

God's Decree doth not at all take off our Endeavours in the Use of Means: For the End and the Means are by God joyned together in the Decree, therefore we must not separate them. When the Apostle *Paul* was in imminent Danger of Shipwreck in his Voyage to *Rome*, he encourag'd the Company by assuring them there should not be the loss of any Mans life, only of the Vessel; For, says he, (*Acts 27. 23, 24, 25.*) there stood by me this Night the Angel of God whose I am, and whom I serve, saying, Fear not, Paul, ——— God hath given thee all them that sail with thee. Wherefore, Sirs, be of good Cheer, for I believe God, that it shall be even as it was told me. Yet when the Shipmen were by and by going to flee out of the Ship, to save themselves by Boat, *Paul* said to the Centurion, and to the Souldiers, (*v. 31.*) Except these abide in the Ship ye cannot be saved. Which did not at all weaken the Assurance he had

had just before given them from God that they should all be saved ; for God that had appointed the *End*, that they should be saved, had also appointed the *Means*, that they should be sav'd by the help of those Ship-men. So tho' God has ordain'd the Salvation of them that shall be saved, he has ordain'd it in the way of Holiness and Obedience ; and Salvation is not to be obtain'd by any out of this Way. 2 Thess. 2. 13. *God hath chosen you to Salvation, through Sanctification of the Spirit. Eph. 2. 10. For we are his Workmanship, created in Christ Jesus unto good Works, which God hath BEFORE ORDAINED that we should walk in them.* But to return ;

3. " Whereas (for a considerable time since)  
 " almost every time my Heart is affected in  
 " Reading, Praying, Meditating, Singing of  
 " Psalms &c. it is presently suggested to me,  
 " this is nothing but the Working of natural  
 " Affections, and don't come by the Influences  
 " of the Holy Spirit, and so is not acceptable  
 " to God ; Which Suggestion takes away all the  
 " Comfort of the Duty, and hinders me from  
 " rejoycing in, and thanking God for the  
 " Assistances of his Grace, and is an Impediment  
 " to me in my Christian Course, and so a great  
 " and sore Trouble to me ! This I believe is a  
 " Temptation of Satan to me, the Enemy of  
 " our Peace and Comfort, as well as the Destroyer  
 " of our Souls. And therefore (considering the  
 " Matter and Manner



“ Manner of the Suggestion) I shall endeavour  
 “ for the future, whensoever it is suggested,  
 “ immediately to resist and reject it.

“ The Reason which makes me think it is  
 “ not the Working of natural Affections, and  
 “ nothing else, is because I many times find  
 “ my Heart dull and wandering, and much  
 “ indisposed to the forementioned Duties, and  
 “ *this when my Body is in a good Temper.*”

“ And I shall endeavour to keep my Heart  
 “ in an affectionate Frame, finding it to be then  
 “ easiest to keep the Heart with God. Nay;  
 “ is not this to have the Heart with God,  
 “ when the natural Affections being sanctified  
 “ are carried out towards God?”

#### IV.

#### *A Catalogue of Mercies relating to his Soul.*

The Soul is the principal Part of a Man. Yea, *the Soul is the Man*. We should therefore value other things as they have Relation to the Soul; and fix our Estimate of *them* by the Worth of *this*. So this young Man seems to do, in that in his Catalogue of Mercies he sets down only such as relate to his Soul. And they are these that follow.

1. “ While

1. " While Millions in the World are without the Knowledge of Christ, I do enjoy it, and that in the Purity of it.

2. " While many in the World who do enjoy the Gospel, have it with a great deal of Trouble, and almost at the Peril of their Lives, I do enjoy it without Lett or Molestation.

3. " While thousands, under the Gospel remain hard and stupid, I, together with the outward means, have the Awakenings of God's holy Spirit.

4. " While many others have many Impediments from the Troubles of the World, I am in a great measure free from them.

5. " While many in the Town are sick †, and some taken away by Death, I am still in Health, and have yet time to make my Peace with God, and thereby be prepared for Sickness and Death.

## V.

*Some Rules and Resolves which he made to himself.*

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† This was written in the Time of the Small pox.

## 1. Relating to his Diet.

He desir'd to eat and drink to the Glory of God; for Strength and not for Drunkenness: And therefore sets down the following Rules, which, he says, he had found by Experience most suitable to his Constitution of Body.

1. ———“ When I work hard to eat indifferently hearty.

2. ———“ When my Work is more easy to eat something less.

3. ———“ When it is sitting Work, and the Mind, not the Body, exercised, a moderate Diet; and, if to be had, of things easy to be digested. ——— A very light Supper if I am to write or read after it.

4. ———“ For the better serving God on his holy Sabbath, to eat moderately thereon; and to defer Supper till after secret Duties.

## 2. Relating to the Performance of religious Duties, &amp;c.

August 26. 1724.

1. “ Whereas I have usually put off my Evening-Prayer till Bed-time; in which I am many times sleepy, and God had little or no Heart Service from me; I now purpose to go to my Evening Devotions after I have done Work, or a little before dark, and after  
“ I

" I have done to resolve how to spend the Evening. This Purpose to hold all this Week, and then to resolve further.

2. " Whereas heretofore I have left my Morning Devotions till after Breakfast — ; I now purpose to try whether it will be more Advantage to my Soul to attend the same before I go to work in the Morning—. This Purpose to hold three Days from above.

3. " Whereas of late I have not been so frequent in *Ejaculatory Prayer* as I have formerly been — ; I now purpose all this Week, on every day, to accustom my self more to the said Duty.

4. " Whereas I have not kept such a strict Watch as I should with respect to my *Eyes*, I purpose this Week to be more careful about it — .

" O my Soul ! look out and see what further may need to be amended, and set about it — . Lord ! I depend on Thee for thy Grace.

3. Relating to his coming into the *Marriage State*.

Soon after he was free from his Master, he wrote down the following Reasons against associating

fociating himself *as yet* with any of the Female Sex, in order to come into the Marriage State ; In which, I think, he shews *the Wisdom of the well-advised*. And if other Young Men did act with the like Caution respecting this Matter, it might be no Disadvantage to them. They are as follow :

1 Reaf. “ In all Probability it will be a  
 “ considerable time before I shall be settled in  
 “ a way of Business, it may be several Years,  
 “ and for me to keep Company with a Person  
 “ so long may have great Inconveniencies at-  
 “ tending it. Viz. (1.) It to be sure will take  
 “ up a great deal of precious Time, which  
 “ might be better spent. (2.) It may be after  
 “ I have kept Company with a Person whom  
 “ I love and value, another may come and ob-  
 “ tain her, to my great Disquietment and Un-  
 “ easiness.

2. Reaf. “ I do not look upon my self ca-  
 “ pable, as yet, of making a judicious Choice ;  
 “ being bias’d more by *Fancy* than *Judgment*.

To these he afterward added some *Rules for the Choice of a Consort*. I suppose this might be when he had Tho’ts of entring soon into the Marriage State ; which he was about when Death took him off. They shew his Care to *marry in the Lord* ; and are as follow.

1. “ In the Choice of a Consort, look for  
 “ one



“ one who is good natur’d, of a peaceable Dis-  
 “ position and easy Temper. For, (1.) How  
 “ uncomfortable would it be to come home  
 “ from Work &c, and find unpleasant Looks,  
 “ harsh Discourse, and consequently the most  
 “ undelightful Company? (2.) How unsuta-  
 “ ble is such a one for a bosom Friend, and  
 “ Sympathizer with one in Trouble?

2. “ Look, as much as possible, for a reli-  
 “ gious Person: For your spiritual Comfort  
 “ and Happiness in this World, in a great  
 “ measure depends upon it. — One with  
 “ whom you may converse spiritually —.

3. “ Therefore see to it that a roving Fan-  
 “ cy, without Judgment, do not lead you in  
 “ your Choice; and that you do not look more  
 “ for Beauty, Money &c, than for Virtue;  
 “ which is more valuable and lasting than any  
 “ external Qualifications. The Rev. Mr. Fla-  
 “ vel says, “ The only season Men have to  
 weigh things judiciously and impartially, is be-  
 fore their Affections are too far engaged, and  
 their Credit and Reputation too much concer-  
 ned.” This I think is applicable to the Choice  
 “ of a Consort ——. But, O Lord; unto  
 “ thee would I look, when I go about this  
 “ Work.

## VI.

*Passages out of his Diary.*

It has been the Practice of many Christians, (learned and others) to keep a *Diary*, or *Christian Journal*, wherein they have written down for their own Use, the spiritual History of their Lives; the more material things that relate to their Souls; the Dealings of God with them by his Spirit and in his Providence, and their Frames and Carriage towards him. A commendable and holy Practice this is. Such as have Ability and Leisure for it would doubtless find it of Advantage to them. By this means Persons would be less Strangers to their own Souls, and not at such a Loss about their spiritual State.

Nor are there wanting some *Hints* for it in Scripture, tho' the thing be *not of Commandment*. God (says a grave Divine †) kept a *Diary* in the Creation of the World (Gen. 1.) to present this Practice to us. Yea, He keeps a *Book of Remembrance* (Mal. 3. 16.) for us that think upon his Name; He numbers our Hairs, bottles our Tears, writes us upon the Palms of his hands, registers our Names in Heaven; and shall not we write down his Name, Works, Love &c.? *Moses wrote down the Goings out of the*

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† Mr. J. Fuller.

Children of Israel according to their Journeys, by the Commandment of the Lord. Numb. 33. 2. And some have thought the hundred and nineteenth Psalm might be a Collection of David's pious and devout Ejaculations, the short and sudden Breathings and Elevations of his Soul to God, which he wrote down as they occur'd, and towards the latter end of his Time gather'd them out of his *Day-Book* where they lay scattered, and, adding to them some like Words, digested them into that Psalm. ||

This young Man (who seem'd willing to use all Helps for his spiritual Advantage) early begun this Practice, viz. on July 14. 1721, which was more than a Year before his Apprentiship was out, and continued it to August 7th. 1726. the last Sabbath but one of his life, in all something more than five Years; and hath left 2 considerable *Octavos*, and 1 *Quarto*, which are properly his Diary. They shew his Devotion towards God, his Walk with God, Delight in, and Zeal for God; how careful he was to redeem precious Time, and how solicitous to have the State of his Soul well settled; the Tenderness of his Conscience, and the strict Guard he kept upon his Heart, Words, and Actions, his Appetites, Passions, and Senses.

They were to be sure written for his own private Use; without a Thought, I believe, of

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|| Henry in Psal. 119.

their

their going the least further : And therefore are written with all Plainness and Simplicity. They abound with Complaints of himself, especially on the Account of Deadness and Dullness, the Want of Life and Affection in secret and public Duties. I am ready to think he might place the Exercise of Devotion, and the Injoyment of Communion with God, too much in having the Affections warm'd and rais'd. For I find he often complains of the want of Life and Affection, when he himself could not but think he was hearty and serious in duty ———. However he kept on in Duties ; and perform'd them many times when he himself was ready to say *he had no Heart or Life at all*. And so Christians ought to do, and not omit Duty because they are out of Frame for it. For where such Indisposedness to Duty is a Grief and Burthen, and there is a striving of the *Spirit* against the *Flesh* to overcome it, they are doubtless accepted with God thro' Christ, tho' they are not so comfortable to our selves.

I shall not stand to reduce his Diary under proper Heads, but transcribe some Passages of it in the Order of Time in which they were written.

1721.  
July 14.

“ This Day being kept by the People of God in publick Fasting and Prayer on account of the *Small Pox* being in the Town——, I in my Morning

ing Duties had little or no Warmth or Affection, also while at God's House much troubled with distracting Tho'ts; but in my Evening Devotions I had (I think) some hearty Desire of Soul in Prayer: O Lord! Look on Christ thy dear Son, and accept me in him."

" This Day in my Morning Prayer I had some Warmth and Composure ——. In my Evening Prayer little or no life —; yet my Trust was in Christ for Acceptance. The Lord quicken me for the future ! "

" This Day in the Morning I had much Warmth of Affection and Delight in Duty; and in a pretty well compos'd Frame the Remainder of the Day; my Delight being in the Hope of being in God's Favour —; but in the Evening dead and lifeless: O Lord quicken me ! "

" This Day being *Lords-Day* I went to my Morning Devotions, but I was very dead, no life at all; and while attending on the public Worship but little life. So that I found the Truth of what our Saviour says, John 6. 63. *It is the Spirit that quickneth, the Flesh profiteth nothing.* And, in another place, *With*



out me ye can do nothing."

18. "This Morning I had some Warmth of Affection, and Hope in the Mercy of God thro' Christ. And thro' God's Assistance, with Care, I retain'd a serious Frame of Soul for some time; and, thro' God's Mercy, was kept from greatly dishonouring him this day — ; but at times troubled with Blasphemous Thoughts."

17. "This Day I was in a serious Frame in some good Measure, and had many Thoughts of another World —. In the Evening I had some Warmth of Affection in secret Prayer to God, and did beg of him that I might be excited to a diligent Preparation for Death †. O Lord quicken me in this Work!"

30. "Being Lords-Day, I in the Morning read *Mr. Wadsworth's doubting Christian*, and was help'd by it to see I should be welcome to Jesus Christ if I went to him in a Way of Faith, notwithstanding my Heart was hard, &c. And, blessed be God! I was this Morning enabled to trust in him for a

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† He had the Small-Pox then in his View.

Pardon, and did believe he would pardon me thro' the Merits of his Blood. In the Evening also some life, and a Hope in God's Mercy thro' Christ. O Lord, accept of the Performances of this Day thro' the Merits & Intercession of Christ ! ”

“ In the Morning dull ———, troubled with blasphemous Tho'ts sometimes in the day ———, in the Evening lifeless ———. ” 31.

“ This Morning I did endeavour before I went to Prayer to get my Heart humble for Sin, but I found I was insufficient of my self ———. ” August 7.

“ This Morning some Warmth of Affection in Duty ; but no Courage to speak for God when I saw Occasion for it in the Day, which makes my Mind uneasy. ” 3.

“ Much out of Frame for Duty ———. Lord pardon and quicken ! ” 4.

“ This Morning I was enabled to be serious before God in Prayer, and was in a pretty good Frame of Spirit thro' the Day. In the Afternoon much affected and delighted with the 7.

Love of God in Christ to my Soul; and I had a Heart to speak for God. In the Evening composed, lively and affectionate in secret Prayer. O Lord, I heartily thank thee for the Mercies of this Day ! ”

9. “ This Day in my Morning Devotions I was lively and affectionate, and had a great Hope of my Interest in Christ. In my Evening Prayer I was (I think) sincere, tho’ not so lively as in the Morning. ”

13. “ This Day, being *Sabbath-Day*, I set my self in the Morning to examine the State of my Soul, by several Marks laid down by *Mr. Joseph Alliene* ; and, having prayed to God for his Assistance, I set my self to the Work, and examined my self, and I found I could answer to *most* of them, if my own Heart did not deceive me. And I cannot but look upon my self a Christian, tho’ a weak one. ”

16. — “ My Heart did rise with Anger at a small Matter, and put my Spirit out of Frame. ”

19. — “ Much troubled because I saw one go on in a Way of Sin——. ”

This

This Day, being *Sabbath-Day*, in the Interval of Service I was serious in Meditation on Death. † And in my Evening Devotion affectionate before God, with a Hope and Reliance on his Mercy. O Lord increase my Faith, quicken and fix my dull and wandering Heart!

20.

This Day in my Morning Devoti-  
 ons some Warmth of Affection —, Septemb. 16.  
 in the Day some Rising of Heart —,  
 and also a cowardly Spirit in not  
 speaking for God, which has caus'd a  
 great Uneasiness in my mind —.  
 In my Evening Devotions I think I  
 was serious and hearty. O Lord  
 quicken me, enable me to live more  
 to thy Glory, and give me *Christian*  
*Courage!*

——“ Not many Thoughts of God  
 thro' the Day. ”

October 3.

“ *Dead* is the Word. O when shall  
 it be otherwise; Lord quicken me  
 by the Spirit ! ”

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† This very Day five Years was the Day  
 of his Death.

“ My

8. " My Tho'ts much disturb'd thro' Anger, (tho' I hope not *reigning*) which when it rises doth much discompose me, and hinder me in the Service of God. "

14. " Serious in Prayer in the Morning——, but few Thoughts of God the Remainder of the day——, Pride was stirring in me. "

Novemb.  
3. " In a serious Frame of Soul in Prayer this Evening——. I observe 'tis best to be *seasonable* in my Duties——. "

17. " This Day in my Morning Prayer very lifeless, notwithstanding I spent some time in Meditation before Prayer. In the Remainder of the Day but few thoughts of God. And in my Evening Prayer very lifeless. O Lord! I find by Experience without the quickning Influences of thy Spirit, the best Duties are but insipid things. "

Decemb.

3.

" This Day I was very confus'd & lifeless in my Morning Prayer, and had few Thoughts of a spiritual Nature the Remainder of the Day, and no Courage to speak for God when I saw him dishonoured, and also in my Even-



Evening Prayer lifeless. O Lord quicken me for the future ! ”

“ This Day *envious Tho'ts* troubled me ; tho' I hope Envy does not reign in me. ——— In my Evening Devotions some *heartly* Desires of Soul, tho' not affectionate. ” 14.

“ This Day being the *first Day* of the Year, I, alas ! made but a poor Beginning of it. For in my Morning Prayer I was cold and wandering, and the Remainder of the Day had but few Thoughts of God ; also in my Evening Prayer cold. The Lord pardon my Sins and Short comings thro' Christ ; and grant that in this Year I may bring more Glory to his Name than in the Year past, and also gain much saving Benefit to my precious and immortal Soul ! ” 1711-12. Jan. 1

“ This Day being *Sabbath* and *Sacrament Day*, tho' lifeless before, yet at the Sacrament lively, which was a comfortable Season to my Soul. ” 7.

“ This Morning I think I was serious tho' not lively, and in a composed Frame the Remainder of the Day, & in my Evening Prayer I think serious. ” 9.

This

This Evening I set my self to examine whether I was willing to receive Christ upon Gospel Terms ; and upon Search I found I was willing to receive him as Prophet, Priest and King. I hope my Heart was right with God. But, O Lord, *do thou search me, and try me, and cause me to see if there be any way of Wickedness in me, and lead me in the Way everlasting.*”

16. “ This Day in my Morning Prayer I was serious and affectionate. O how sweet is such a Frame ! ”

24. “ I was very uneasy in my Mind this Fore-noon, because I did not reprove another when I saw him violate the Command of God ; but was enabled at last to speak whereby my Conscience was easy. ”

27. “ This Day in my Morning Prayer in a good Frame of Soul, but much disturbed in my Mind the Remainder of the day, and little or no life in my Evening Devotions. O Lord, drive away all *sinful Impertinencies*, and quicken thou me in thy Way ! ”

18. “ This Day, being Lords-Day, while at the public Worship of God I  
was

was reverent and attentive ; but my Thoughts confus'd so that I could not receive the Word as I ought. "

" This Day, being *Sabbath-Day*, in the Fore-noon at God's House I was in a serious Frame, in Hearing Mr. ——— from *Heb. 12. 2. Looking unto Jesus the Author and Finisher of our Faith* &c. In his Sermon he exhorted us to look off from the Creature, and to look to Christ by Faith ; and told us if we did not look off from that, we could not look aright to Christ. The Lord set this Sermon home upon my Soul for spiritual good. "

Febr  
11.

" I find the World is striving to get my Heart from God, but Lord prevent it by thy Grace. "

23.

" This Day, being *Lords-Day*, I, alas ! was in a dull Frame in the secret and public Duties of it, except in some part of the After-noon Service. I fear I am losing my *first Love*, and that God's Spirit is withdrawing from me ; but I desire to return to God as the Rest of my Soul, in whom alone, I find by Experience, true solid Comfort, Delight and Satisfaction are to be found. ——— I have found by sad

25.

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Expe-

Experience that temporal Delights, (tho' innocent in themselves) Friends &c, are apt to take the Heart from God. — Therefore, O my Soul, be careful about thy Heart ; for if thou lettest it go down at any time, thou wilt find it a very hard Matter to get it into a serious and heavenly Frame again. ”

27. “ This Day I hope I was serious before God in Prayer. I begg'd of him the warming and quickning Influences of his Holy Spirit for the Performance of Duty, and I can't but think God has answer'd my Prayer, for I was in a good Frame of Soul this Day, and also in my Evening Devotions serious and hearty. — I have lately read in the life of *Mr. Matthew Henry*, and was much delighted and affected with his close Walk with God. O that I might hereby be provoked to Emulation ! ”

28. “ This Morning serious and affectionate in Prayer ; — but afterwards my Appetite was too hard for me, which made me dull &c. How careful should we be, lest we offend in eating, and indispose our Hearts for God ? ”

“ This

" This Day I set my self to meditate on Heaven and Hell—— . " March 1.

" In a discomposed Frame most part of this Day. O Lord forsake me not utterly, for in thee do I trust. " 3.

" In my Morning Prayer lively and affectionate. O how sweet is such a Frame ! " 7.

" In my Morning Devotions in an indifferent good Frame of Soul, but had but few Thoughts of a spiritual Nature this Day ; also in my Evening Prayer little or no life. I find by Experience, if I would keep my Heart with God, and have Communion with him in Duty, I must walk very circumspectly, and be lifting up my Heart in Ejaculations to God in the Intervals of Duty, and avoid all trifling. Lord, by thy Grace enable me so to do ! For in that alone do I trust for Strength. " 8.

" I this day kept a private Fast——. I find fasting is hurtful to my Health in my present State of Body. Yet I would use it as my Strength will allow. " 10.



13.

“ This Day in the Morning before I arose my Conscience greatly troubled me, because I did not reprove a Person that stood in need of it. O how extremely troublesome is it to the Conscience to lie under Guilt ; beyond any other Trouble that ever I felt ! And I found the Saying of the *Rev. Mr. Flavel* true, *It is more easy to lie upon a Bed of Straw with a good Conscience, than to lie upon a Bed of Down with a troubled one.* — I would also be humble before God that when I was in Company this Evening my Discourse was so unprofitable, and this when the Opportunity might have been improv'd for spiritual Advantage. The Lord make me careful of my Company, and to be improving all Opportunities for his Glory. ! ”

18.

“ This Day being *Sabbath Day*, I was almost in a lifeless Frame of Soul while at God's House —. I find by Experience, I am utterly unable to Worship God in a suitable manner, without the Aids of his holy Spirit. ”

19.

“ This Day much discomposed : The Reason because I did not admonish  
nith

nish another when I saw Occasion for it. In my Evening Prayer lifeless. O Lord strengthen me by thy Spirit in the inward Man, and give me Strength and Courage to speak for thee; for I am very weak.

This Day in my Morning Devotions I did beg of God Courage to speak for him; and I was enabled this Day to warn and reprove one that stood in need thereof; and was in a pretty well composed Frame of Soul this Day. 22.

"This Day in the Morning I was extraordinary melancholy, so that I had not a Heart to pray to God in the usual time. I believe it arose from some Trouble, &c. At last I went to Prayer, but had not much life, tho' I hope I was serious.— O Lord, sanctifie temporal Troubles for spiritual Profit; and by them let my Heart be more taken off from the World, and set upon thy self!" 27.

"This Afternoon I had the Opportunity of going to the Fryday-Lecture at our Church, and heard concerning putting our trust in God, which Sermon I trust thro' Grace will be profitable to me." 30.

"This

April

1.

" This Day, being Sabbath and Sacrament-Day, in the Morning I examined the state of my Soul out of Mr. *Matthew Henry's Communicant's Companion*; and I can't but think the Grace of God is in me of a Truth, tho' weak.— At the Sacrament when my Affections began to rise, and be drawn forth towards God, they were presently damp'd and cool'd again.—."

3.

" I find the reading *History* (tho' innocent in it self) tends to cool the Affections towards God, and hinders my Heart being with God in the Intervals of Duty at this time—."

7.

" This Evening (being Saturday-Evening) I took a view of the Frame of my Heart in Duty in the Week past, and I find it has been but a poor Week; dull in almost every Duty. Lord humble me herefor, and let it not hinder Communion with thee on thy Day! "

15.

" A Temporal Trouble now lies heavy upon me, and disturbs my Mind——. But I desire to be submissive and quiet under the Dispensations of God's holy Providence, in this and

and all other Respects; and the Lord grant this may be sanctified to me, to wean me from this World, and make me long for a better.— This Morning I spread the Case before God in Prayer; and I trust God had a Regard to my Prayer thro' Christ. ”

“ I find the World is wooing of me to embrace its transitory and deceiving Delights: But, O Lord, keep me by thy Grace from embracing of them! ” 16.

“ This Day being kept as a Day of public Fasting and Prayer by the People of God, to confess their Sins, and implore his Mercies,— I was in a dull Frame of Soul while at God's House; but in my Evening Prayer in a serious and affectionate Frame. I find I cannot wholly abstain from Food, for the missing but one Meal, indisposes me for the Service of God. Therefore I think it best, as my Body now is, to take something, tho' but a small matter. ” 17.

“ This Day I have been much concerned about my Soul, and the way of closing with Christ upon Gospel Terms.— I labour of Spiritual 21.

Dead-

Deadness, and an utter Inability.—  
Yet I would rest on Christ for Pardon, Righteousness and Acceptance with God."

22. "This Night my Faith in Prayer was pretty strong ; and I have a great Hope that God is my Father, and I his adopted Son thro' Christ : Which delights my Soul, and encourages me more to Duty, than any thing else whatsoever.

May  
1.

"This Day my Heart did rise in Anger against a Person that spake against me ; but I desire to put it away, and heartily to forgive the Person : And, O Lord, do thou forgive him ! "

14.

"Much discomposed about——; and in my Evening-Prayer lifeless. O Lord, turn away mine Eyes from beholding Vanity, and quicken thou me in thy Way.

16.

"Much discomposed this fore-noon about the same Matter as two Days before, which made me beg of God to make my Mind easy. And God gave a gracious Answer ; for in the After-noon I was abundantly better composed.—



pos'd. — I find by Experience to wander abroad doth but beget a wandering Heart, and (as to spiritual things) a dull Soul. But, on the other hand, if I stay at home, I enjoy Communion with God in Prayer &c. O how much better then is it to stay at Home than go abroad ?”

“ In my Evening Prayer I was hearty, tho' not affectionate. — The World is wooing and enticing my Heart, to draw it from God ; and I am sometimes almost overcome — : But God has by his Grace kept me hitherto, and I hope thro' the same will still keep me.

21.

“ This Day I attended upon the Funeral of my dear deceased Grand-Mother, whom God in his holy Providence has taken away from me. But I would be thankful she has been spar'd so long to me, particularly to attend upon and comfort me in my Sickness. The Lord sanctifie the Bereavement &c.

June 15.

“ This being Lords-Day, in the Morning I look'd back to see what had been the Frame of my heart in the Week past &c. And I find it has been

July  
22.

F

better

better with me than sometimes it has been; tho' my short-comings afford Matter for Lamentation.— In a poor dull Frame of Soul while at God's House this day, and also at Noon. It is very uncomfortable to have the warming quickning Influences of God's holy Spirit withheld. But in the Evening in a better Frame; and God seem'd to make up then in some measure what I wanted in the day."

August " In my Morning Devotions in a serious Frame, also in a good Frame of Soul God-ward this day. Blessed be God for any Assistance granted to an unworthy Creature.— I find there is nothing to be done to Purpose in Religion without Watchfulness and Seriousness; but with these *Religion is its own Wages.* "

10. " This After-noon I had Opportunity and a Heart to speak in counselling a Person about his Soul. The Lord follow it with his Blessing! "

19. " This being *Lords-Day* I review'd the Week past; the Lord help me to mourn for my Sins and Short-comings——. Mr. ——— in the After-noon preach'd a serious futable Discourse

course concerning Christians falling asleep, and letting down their spiritual Watch, and the ill Consequents of it, with an Excitation to rouse them from their Sleepiness. O Lord set it home upon my Heart for my Quickning I beseech thee."

" This Day much disturbed about a worldly Cross, which occasioned me to cry to God for the stilling and quieting of my Mind. I find it a hard Matter to bring my Will to the Will of God in every thing; yea too hard for me without God's assistance. O Lord make me to take Satisfaction in thee only !

24.

" In a serious Frame in my Morning Devotion, but was not careful to keep my Heart in a spiritual Frame this Day; and I found the Effect of it at Night in being in a poor Frame of Soul. I find that I should keep my Heart serious and composed from Duty to Duty if I would meet with God in Prayer.

27.

" This Day I arose early in the Morning, and went to my Devotions, in which I was in a hearty Frame of Soul; also in a good Frame some part

October  
22.

of this Day ; but thro' Carelessness  
lost it, and so in my Evening Prayer  
but in a poor Frame of Soul. O Lord  
quicken me by thy Spirit !

23. " This Morning earnest in Prayer  
to God for Grace. ———

28. " In a poor Frame this Day being  
*Lords-day*. And my Heart was almost  
funk within me, while I called to mind  
my former days of Delight in God and  
Communion with him, and the loss of  
my first Love, and that I was now  
grown so lifeless.

Novemb.

3.

" In a good Frame of Soul in Du-  
ty : Blessed be God herefor ! To have  
the Heart in a serious affectionate  
Frame God-ward, is to me the delight-  
fullest thing in this World.

4.

" My Frame of Soul in some mea-  
sure good, while at *God's House* and *Table*  
this Day. Blessed be God for gra-  
cious Assistances granted."

Decemb.

12.

" This Day my Mind was very un-  
easy, and Conscience much burthen'd,  
on Account of my neglecting a Du-  
ty. ——— But at Night I was (thro'  
Grace) enabled to speak and ease my  
distressed

distressed Mind. O the Dreadfulness of a troubled Mind! It far exceeds any Temporal Affliction. How should this stir you up (O my Soul!) to use all possible Endeavours to get and secure an Interest in Christ, that so you may escape Hell, the Place of everlasting Horror and Trouble of Mind?"

1712-3.  
Jan. 6.

"This being the first Lords-Day in the Year, and also Sacrament-Day, I was at the Communion in a serious Frame of Soul; where I endeavoured to mourn in a particular manner for the Sins of the Year past; and in a solemn manner I promis'd to live more to God's Glory this Year than ever.—O Lord, I have opened my Mouth to thee, to live to thy Glory this Year, O let thy Grace be sufficient for me, for in that alone do I trust to perform my Vows. O Lord, I commit my temporal Concerns that may occur this Year, to thy ordering and disposing. Grant they may be so ordered and disposed, as may be most for thy Honour and Glory, and my spiritual and eternal good!

July  
7.

"O Lord, impress on my Soul a Sense of the fresh Obligations I have laid my self under at thy Table this

Day



Day to live to thy Glory. ”

1723-4.  
Jan. 1.

“ This being new Years-day I had a Regard thereunto in my Morning Devotions, in which I was in a hearty Frame before God. I did confess the Sins of the Year past, and lament before God that I had no better observ’d the Engagement I had laid my self under to him in the Beginning of the last Year. ”

Feb. 16.

“ In an indifferent good Frame of Soul in the After-noon of this the Lords-Day ; in which Mr. ——— preach’d, and shew’d that God was the only satisfying Portion of a Believers Soul, and that all Creature Comforts were fleeting. O may this Discourse make an abiding Impression on my Heart ! ”

March 1.

“ This being *Lords* and *Sacrament-Day*, I was hearty before God, tho’ not affectionate, while at his House and Table. O Lord, humble me for my Short-comings this Day, and quicken me in thy Way. I am at this time about to engage in a new Way of Business, O Lord, I commit the same unto thee, humbly beseeching thee to lead and guide me in those Ways that

that may make most for thy Glory, & my good.

“ This being Lords-Day I was detain'd from God's House in the Forenoon, thro' bodily Indisposition. But was able to go in the After-noon, and hear Mr. ——— concerning *Christians loosing their first Love*, and the unhappy Consequences thereof. O that God would make it a profitable Word to my Soul, and enable me to take off my Heart and affections from those Objects which tend to cool my first Love, and quicken me to Watchfulness and Earnestness for the future.”

15.

“ This Day, being *Lords & Sacrament-Day*, I think I had the Assistances of God's holy Spirit. O the Sweetness of religious Duties when God meets us in them, as I hope he did me at his House and Table.”

October

4.

“ In the Evening Devotions of this the *Lords-Day*, God was pleas'd to shine in upon my Soul, and the Thoughts of God and Heaven were sweet unto me. Blessed be God !”

Novem.

15.

“ God has at this time been threatening to take away my *Sister* by Death,

July 11.

which

which has caus'd much Concern upon my Spirits, and made me cry to God to fit her for her great Change. O may the Affliction be sanctified !”

18. “ I hope the imperfect Services of this Day, (being Lords Day) found Acceptance with God thro’ Christ. O *may the Grace of God take hold of my Heart, and mould it to a Frame and Temper of serious Godlineß!* God, (whose Mercies endure for ever) has been pleas’d to hear Prayers for my poor Sister, and has bro’t her back from the Gates of the Grave. Blessed be God for his Goodness herein. ”

1725. 6.

Jan. 1.

“ This being *New-Years-Day*, I had a Regard in my Morning Devotions to the new Year.—— O Lord, I commit the Affairs and Concerns of it to thy Conduct. Over-rule and order them, as shall make most for thy Glory, and my Souls Good.

- April 10. “ Discompos’d and hindred in Duty about a temporal Matter.—— O my God, compose my Mind, and direct me in the Way wherein I should go, I humbly beseech thee !”

23.

“ In a good Frame in the Duties  
of

of this the *Lord's-Day*; tho'; alas! I came short.—— O Lord, I thank thee for such a Measure of Composedness about that Matter, which has of late been such an Impediment to me in my Christian Course. O Lord, go on to deal kindly with me in this Regard, I humbly beseech thee."

"My Frame of Soul but poor in June 26. the Duties of this the *Lords-Day*. O Lord, *revive thy Work in my Soul* I humbly do beseech thee, and enlarge my Heart that I may run in the Way of thy Commandments !"

"In a good Frame of Soul in my July 3. Evening Devotions, and retain'd the same till I went to Rest. O how sweet is it to have the Heart enlarged God-ward! O Lord, Grant this Favour to thy Servant, I humbly beseech thee."

These are some of the Passages which I have selected out of his *Diary*. They seem to be the genuine Breathings of a gracious Soul, and plainly to shew that Religion was his Business, and the Favour of God his chief Delight.

## VII.

*Some Passages transcrib'd for his own Use  
out of the Authors which he read.*

It was his Custom to transcribe the things he met with in reading, which were most suited to his Case, and with which he was most affected. He hath left behind him Books of such Transcripts. And tho' some may be ready to think this needless, I can't but think it was a useful and commendable Employment, and such as may be recommended to others. By writing them over the things were better fix'd in his Memory, and by the Help of an *Index* which he made, he had them more ready for his Use than as they lay in the Books he gather'd them out of; and the Time spent in this, might, perhaps, have been spent to less good Purpose. I shall be at the Pains to transcribe *a few* of the Passages over again, not only to shew his Judgment and spiritual Taste in collecting them, but because they are of general Importance, & for the Sake of some of the Readers especially, who, it may be, will never else meet with them. They shall be under the following Heads.

Of



## Of Original Sin.

By his Exercise of Repentance (which the Reader has already had, p. 4. 5.) it appears how much concern'd he was to be deeply convinc'd of *this* Sin. And for his Help herein, under the Blessing of the holy Spirit, he transcrib'd the following Passages out of *Mr. Andrew Gray's* Book intituled, *Spiritual Warfare*.

## 1. What original Sin is.

(1) "Original Sin is the Imputation of the first Transgression of Adam unto us. (2.) "It doth comprehend the Want of original Righteousness. (3.) It comprehends a Proneness to all Evil, and an Ineptitude, and Unfitness for the doing any good. Rom. 5. 12, 13, 14. Eph. 2. 1.

## 2. Advantages of being convinc'd of original Sin.

(1.) "It removes Impediments of our love to Christ; for it is impossible for any to have high Thoughts of the Love of Jesus Christ, & of the Offers of Mercy, unless he be convinc'd of Original Sin. Rom. 5. 6, 7, 8. (2.) It doth exceedingly commend the Omnipotency of Grace in mortifying Corruption. (3.)

“ It is a compendious Way to keep the Christi-  
 “ an in the Exercise of Humility, after the  
 “ highest Attainments of Mortification, or un-  
 “ der the highest Attainments of Communion  
 “ and Fellowship with God. (4.) It keepeth  
 “ him under the deepest Impressions of the  
 “ Sinfulness of Sin. (5.) It is an excellent  
 “ Way to keep the Christian under the most  
 “ watchful and fearful Frame. (6.) It is that  
 “ which putteth a Christian to a holy Diffi-  
 “ dence in his own Strength, and maketh him  
 “ to be much in the Employment of the  
 “ Strength of him whose Name is JEHO-  
 “ VAH.”

### 2. Reasons why we should labour in the Mortification of original Sin.

(1.) “ All Mortification is in vain, and as  
 “ the beating of the Air, until once original  
 “ Corruption be mortified.— This is the  
 “ *Mother Sin* therefore you must mortifie it.  
 “ (2.) It is an undeniable Evidence of a Chris-  
 “ tian, to be taken up in the mortifying of this  
 “ Sin: For we conceive it impossible for a  
 “ Hypocrite to attain to such a length, to stu-  
 “ dy the real Mortification of original Corrup-  
 “ tion. It was the Practice of those two holy  
 “ Men, *David*, Psal. 51. 5. and *Paul*, Rom. 7.  
 “ 24. (3.) This speaks the Necessity of the  
 “ Mortification of original Sin, all the Duties  
 “ of a Christian are defiled and polluted by it.  
 “ And

“And (4.) It is that Sin that doth exceedingly  
 “war against the Grace of God in a Christian.  
 “Would you know why Grace is in such a  
 “languishing State? It is because of the Pow-  
 “er of original Sin.

#### 4. How a Christian may come to have the Impressive Conviction of original Sin.

(1.) “Let him be much in the Exercise of  
 “Self-Examination; and when he shall reflect  
 “upon himself he will behold inward Motions  
 “unto every Sin that hath been *named amongst*  
 “*the Gentiles*. Who is so great a Stranger to his  
 “own heart, but if he reflect upon it, may  
 “sometimes see the Stirrings of almost all Cor-  
 “ruptions? Which tells the Christian there  
 “is a Fountain within him, that would send  
 “forth the same bitter Waters, were they not  
 “graciously restrained. (2.) Let him be much  
 “in the Study of the Spirituality of the Law.  
 “This was the Way the Apostle *Paul* took  
 “for the Conviction of original Sin. Rom. 7.  
 “(3.) He should be much in Prayer for that  
 “*Spirit who convinceth the World of Sin*; that He  
 “may imprint those Convictions upon you,  
 “which may make you set down, and bewail  
 “your selves in the bitterness of your Souls.”

## Of Atheism.

The Reader has already been inform'd (p. 9.) how he was troubled with Temptations to *Atheism*. This, I suppose, put him upon reading *Mr. Capel on Temptations*, and transcribing from him what follows.

' *Atheism* is the greatest Sin that is, in that  
' it finites at the Root of all. For to say the  
' Truth, (1.) all Sin comes *from* *Atheism*: For  
' who would Sin did he verily think there was  
' a God who saw all, and would punish all?  
' (2.) And all Sin tends to *Atheism*: When  
' we have sinned, Sin doth draw toward *Athe-*  
' *ism* exceedingly. When we are in Sin, we  
' must be either willing to go out of it by Re-  
' pentance, or else we shall be willing to turn  
' *Atheists*; the best of our Play then being to  
' feed our selves with a Conceit, that all is but  
' Talk to hold Men in awe. When the Con-  
' science will not get quiet by turning to God  
' by Repentance, then it will seek to quiet it  
' self by Unbelief, bearing it self in hand there  
' is no such thing as Hell to torment Men in."

' Satan doth all he can to make Men *Athe-*  
' *ists*, because when there is no Fear of God be-  
' fore their Eyes, they will sin all manner of  
' Sins which the Devil would have them sin.  
' Psal. 14. 1. *The Fool hath said in his Heart there*  
' *is no God.* What follows? *They are corrupt,*  
' *they*

'they have done abominable Works.—— The  
 ' Devil cannot be an Atheist, for he *believes &*  
 ' *trembles* ; yet he bears good-will to Atheism  
 ' because it doth advance his Kingdom.——  
 ' Atheism being the most damning Sin that is,  
 ' he doth Use all means to wipe out of the  
 ' Heart of Man the Impressions of the God-  
 ' head ; and the best Men that be have too ma-  
 ' ny Thoughts this Way ; it is the Master Vein  
 ' in our Original Lust. And were it not for  
 ' the Law of Nature, Satan, and our Sin would  
 ' make monstrous flat Atheists of us. But God  
 ' hath so wrought in us the Impression of a De-  
 ' ity, being the main Pillar of the Law of Na-  
 ' ture, that we never can possibly, nor all the  
 ' Devils in Hell coming in with their Forces,  
 ' utterly extinguish it in our Hearts. And  
 ' therefore we find the deepest Atheists in the  
 ' World, when in Extremity, and put to it by  
 ' some sudden Affrightment, do use to cry out,  
 ' O God ! O Lord !——

' But after all when a Christian is set upon  
 ' with some fierce Temptation to Atheism, I  
 ' would wish him to do these things. (1.) Not  
 ' to enter into Dispute with his own Reason ;  
 ' for the Understanding of Man is too weak,  
 ' and too short, to reach the Comprehension of  
 ' a Deity : He that shall take in his own  
 ' Thoughts, and muse about the Nature and  
 ' infinite Being of God, shall but let in Satan  
 ' the more. The Counsel then I am bold to  
 ' give the poor Christian is, not to study this  
 ' Point,



' Point, but to take his Mind off from thinking  
 ' and disputing this Argument, least he come  
 ' to say in his Heart, I cannot conceive what  
 ' God is, and therefore I doubt me there is no  
 ' such Being. Away then with all Reasonings  
 ' and Disputings about this Subject. (2.) Then  
 ' cleave to the Word, and say, tho' my Reason  
 ' cannot tell what to make of it, tho' Lust in  
 ' me say there is no God, and most do live as  
 ' if there were no God; Yet because it is the  
 ' *Word*, the *Scripture* saith it, I must, and will,  
 ' and do believe it. We must see God, and  
 ' Heaven, and all in the Word. Doubts, I  
 ' know, that have any Ground, ought to be  
 ' scanned, disputed, answered: But Atheism  
 ' is a Denial of the first Principle of all Religi-  
 ' on, and such a Principle ought not to be so  
 ' much as questioned. It is a meer Scruple,  
 ' and the safest Way is to reject it as soon, and  
 ' as often as it doth come; put it off as a thing  
 ' neither worth, nor fit for Consideration. We  
 ' shall find that by often rejecting such Scr-  
 ' ples, the Conscience will be better confirmed  
 ' and settled, than by going about by Reason  
 ' and Arguments to answer them. He that  
 ' shall go about by the Force of his own Witt to  
 ' conquer his Atheism, is in great Danger to  
 ' fall into some Degrees of it; for when he sees  
 ' that Reason cannot find out what this God  
 ' is, he will come to question all, and to think  
 ' there is no such Being. He then doth best,  
 ' who doth dispute least, and in the Heat of  
 ' the

‘ the Temptation, rests himself wholly on the  
 ‘ Word.

## Helps for the due Management of the Duty of *Self-Examina- tion*.

It appears from his *Diary* this was a Duty wherein he was frequent, and for his Assistance herein, that he might come to a well-grounded Satisfaction respecting the State of his Soul, he transcrib'd from the excellent *Mr. Flavel*, the following *Rules* for the clearing of Sincerity, and Discovery of Hypocrisie.

Rule 1. ‘ We may not presently conclude  
 ‘ we are in the State of Hypocrisie, because we  
 ‘ find some Workings of it, and Tendencies to  
 ‘ it in our Spirits : The best Gold has some  
 ‘ Dross and Alloy in it. Hypocrisie is a Weed  
 ‘ naturally springing up in all Ground ; the  
 ‘ best Hearts are not perfectly clear from it. —

Rule 2. ‘ Every true Ground of Humilia-  
 ‘ tion for Sin, is not a sufficient Ground for  
 ‘ doubting and questioning our State and Con-  
 ‘ dition. There be many more things to hum-  
 ‘ ble us upon the Account of our Infirmities,  
 ‘ than there are to stumble us on the Account  
 ‘ of our Integrity.

Rule 3. ' A stronger Propension in our  
 ' Nature, and more frequent Incidence in our  
 ' Practice to one Sin than another, doth not  
 ' presently infer our Hypocrisie, and the Un-  
 ' soundness of our Hearts in Religion. It is  
 ' true every Hypocrite has some Way of Wick-  
 ' edness, some Lust that he rolls as a sweet  
 ' Morsel under his Tongue, and is not willing  
 ' to part with &c, and this undoubtedly argues  
 ' the Insincerity and Rottenness of his Heart—  
 ' And it is true also that the Nature and Con-  
 ' stitution of the most sanctified Man inclines  
 ' him rather to one Sin than to another, tho'  
 ' he allows himself in none ; yea, tho' he set  
 ' himself more watchfully against that Sin than  
 ' another, yet he may still have more Trouble  
 ' and Vexation, more Temptation and Defile-  
 ' ment from it than any other.——

Rule 4. ' A greater Backwardness and In-  
 ' disposedness to one Duty rather than another,  
 ' doth not conclude the Heart to be unsound  
 ' and false with God, provided we do not dis-  
 ' like and disapprove any Duty of Religion, or  
 ' except against it in our Agreement with  
 ' Christ, but that it ariseth meerly from the  
 ' present Weakness and Distemper we labour  
 ' under.

Rule 5. ' The Glances of the Eye at Self  
 ' Ends in Duties, whilest Self is not the Weight  
 ' that moves the Wheels, the principal End &  
 ' Design

‘Design we drive at, and whilest those Glances are corrected and mourned for ; do not conclude the Heart to be unsound and hypocritical in Religion.

Rule 6’ ‘The Doubts and Fears that hang upon and perplex our Minds about the Hypocrisie of our Hearts, do not conclude that therefore we are what we fear our selves to be. God will not condemn every one for an Hypocrite that suspects, yea, or charges himself with Hypocrisie.——

He also wrote from the same Author, the following Questions by which to examine whether CHRIST was the *King* of his Soul.

Quest. 1. ‘To whom do I yield the most prompt, chearful, and constant Obedience? To the Commands of Christ, or to the Solicitations of Satan, and my own Lusts? He that hath my Obedience, the same is my Lord and King. Rom. 6. 16. *To whom ye yield your selves Servants to obey, his Servants ye are to whom ye obey.* When God and Conscience call me to pray, and the World calls me off to attend its ensnaring Pleasures, and unnecessary Employments, which of these Calls do I pay Obedience to?

Quest. 2. ‘Who governs the secret and unseen part of my life? *That every Man is in*  
H 2 ‘the

' the Account of God, which he is in secret,  
 ' Rom. 2. 28, 29. Now, who is King in the  
 ' Closet? And what Rules do my Thoughts  
 ' move by? If Christ bring my Thoughts in-  
 ' to Obedience, so that I dare not indulge to  
 ' my self a sinful Liberty, to enjoy the specula-  
 ' tive Pleasure of the Sins I have acted, or  
 ' would act had I Opportunity for it: And if  
 ' I am in the Fear of God when alone, and  
 ' make Conscience of my secret, as well as  
 ' public Duties, then I am under Christ's Go-  
 ' vernment, and He is King of my Soul. 2 Cor.  
 ' 10. 5. Mat. 6. 6. But if I make an external  
 ' Shew of Obedience to Christ, and secretly  
 ' obey my Lusts, I am really the Servant of  
 ' Sin, and belong to another King. O my  
 ' Conscience, what say'st thou to these things?

Quest. 3. ' Whom do I follow, or heartily  
 ' resolve to follow, when it comes to a parting  
 ' point betwixt Christ and the World? When  
 ' I must cleave to the one, and forsake the o-  
 ' ther, (Mat. 6. 24.) do I with full Purpose of  
 ' Heart cleave to the Lord? Acts 11. 23. Is  
 ' it my sincere Resolution to follow the Lamb  
 ' whithersoever he goeth? Rev. 14. 4. Or  
 ' have I secret Reserves to quit Christs Service,  
 ' and give Religion the Slip, when it comes to  
 ' real Distress and Difficulty? These are  
 ' sounding Questions, and will discover whose  
 ' Government we are under.



To stir himself up to be frequent in the Practice of this great Duty, and that he might not be slight and superficial, but serious and through in it, he wrote also the following Paragraphs ;

' Surely that Ground-Work can never be laid  
' too sure, upon which so great a Stress as the  
' Soul and Eternity must depend. It will not  
' repent thee (I dare promise) when thou com-  
' est to die, that thou hast employed thy Time  
' and Strength to this End. Whilest others are  
' panting after the Dust of the Earth, and say-  
' ing, Who will shew us any good? Be thou  
' panting after the Assurance of the love of  
' God, and crying, Who will shew me how to  
' make my Calling and Election sure ?

' Are you not troubled with a *busie Devil*, as  
' well as with a bad Heart ? Hath not he who  
' circuits the whole World, observed you ?  
' Hath he not studied your Constitution Sins,  
' and found out that Sin which most easily be-  
' sets you ? Hath he less Malice against your  
' Souls than others ? Surely you are in the ve-  
' ry Thick of Temptations ; thousands of  
' Snares are round about you. Oh how diffi-  
' cultly are the righteous saved ! How hard  
' to be upright ! How few even of the pro-  
' fessing World win Heaven at last ! O there-  
' fore search your Hearts, Professors, and let  
' this Caution go down to your very Reins ;  
' *let him that thinks he stands, take heed lest he*  
' *fall.*

' Beg

‘ Beg the Lord that you be not deceived in  
 ‘ that great Point (your Integrity) whatever  
 ‘ else you may be mistaken in. Pray that you  
 ‘ may not be given up to an heedless, careless  
 ‘ and vain Spirit, and then have religious Du-  
 ‘ ties for a *Rattle* to still and quiet your Consci-  
 ‘ ences.

## Cautions against spiritual De- clenſions.

He was not only ſollicitous to have the Grace of God in him of a Truth, but to grow in Grace, and to have the lively and vigorous Exerciſe of it in his Soul maintain’d and kept up. He often expreſſes in his *Diary* a fear of looſing his *Fiſt-love*, and having a Spirit of Indifferency in Matters of Religion prevail upon him. This put him upon writing ſome Cautions againſt ſpiritual Declenſions, out of the life of Mrs. *Elizabeth Bury*, p. 190. 191.

‘ A declining State is incident to the beſt,  
 ‘ and therefore to be feared by all.— There  
 ‘ are ſome that aſſert a total Apoſtacy from  
 ‘ true Grace ;— but we may comfortably  
 ‘ conclude from God’s unchangeable Love, De-  
 ‘ cree, Almighty Power engaged for Perſeve-  
 ‘ rance ; and from our Union with Chriſt, &  
 ‘ his conſtant Interceſſion for us, that the *Habits*  
 ‘ of true Grace cannot be loſt. But, alas!  
 what

' what Abatements may there be in the Do-  
 ' grees, and Exercise, in the Life and Strength  
 ' of it ! And how sad and deplorable is such a  
 ' Case ? Who can but pity a robust Body re-  
 ' duced to a Skeleton by a pining Consump-  
 ' tion ? And is less Pity due to Souls decli-  
 ' ning in their Graces ? When ardent Love,  
 ' strong Desires, humblest Mournings, liveliest  
 ' Joys, are all withering, or choaked with a  
 ' Confluence of worldly Joys, Cares, or Plea-  
 ' sures ! Ay ! the Sadness of this State !——  
 ' The best are apt to decline in Duty, in their  
 ' Love and Affection to it ; and sometimes find  
 ' a sad Distance from God, a Strangeness to  
 ' him, and Shiness of him in Prayer, which yet  
 ' afore has been their greatest Delight, and  
 ' Heart-ease. Surely restraining of Prayer is a  
 ' very sad Mark, and when our Hearts don't  
 ' joyfully answer his Call to seek his Face !  
 ' And little better when our wandering Spirits  
 ' are not watch'd over, call'd in, & made to ply  
 ' their Work, but Flies light on the Sacrifices  
 ' that us'd to flame : Nay, if but our Cheer-  
 ' fulness in Duty should abate, how heavily  
 ' shall we drive ? If what was once our De-  
 ' light, becomes our Task and Burthensom ?  
 ' If after Duty no Advantage, no nearer to  
 ' God, no fuller Resolutions, no humbler Re-  
 ' signations, how weary shall we quickly be of  
 ' our choicest Happiness, for the Enjoyment of  
 ' some inferiour Good, or foul Corruption,  
 ' which our treacherous Hearts have sily fal-  
 ' len

len in Love with, while we yet profess to be entirely Gods? There are in the best such Remainders of Corruption, as ever incline to Apostacy; for none are so compleatly sanctified, but the Flesh is still Lusting against the Spirit; and Corruption is an active Principle, very importunate, and not easy to be denied: The Temptations of Satan are always assaulting, and our Corruptions very ready to side with them: Yea, and God's just Desertions often concur; for tho' he does not withdraw his Love and Care, yet for our Neglects he often may, and does suspend his Influence and Assistance, and then what are we?—Trie your present Case, whether you are growing or declining. If Grace withers, so must Comfort. If this be your Case, remember whence you are fallen, and repent, and do your first Works, and lay fresh Hold on the great Redeemer. If your Case be better, Bless God &c——.

### *Breath improved.*

Several Passages in his Diary shew how concern'd he was to reprove and counsel others for their spiritual Good, and what a Grief it was to him sometimes when he had been in Company, and nothing had pass'd that was good to the Use of edifying, and for the *ministering Grace to the Hearers*.†. That he might be excited in this

† See p. 34, and 35. of the Appendix.

way to glorifie the God in whose band our Breath is; he transcrib'd the following excellent Thought on the Improvement of our Breath, from Mr. Flavel's *Treatise of the Soul*.

' Let your Breath promote the spiritual life of others, as well as maintain the natural life in your selves. Tho' the maintaining of your natural life be one End why God gave you Breath, yet it is not the only, or principal End of it. Your Breath must be Food to others, as well as life to you. Prov. 10. 21. *The lips of the righteous feed many.* It will be comfortable to resign that Breath to God at Death, which hath been instrumental to his Glory in this life. It was no low Encomium Christ gave of the Church, when he said, Cant. 4. 11. *Thy lips, O my Spouse, drop as the Honeycomb, Honey and Milk are under thy Tongue. Sweet, wholesome, and pleasant Words, drop from her lips. They drop (saith Christ) as the Honeycomb.* Some Drops ever and anon fall actually, and others hang at the same time prepared and ready to fall. Such a prepared and habitual Disposition should every Christian continually have. Your Words may stick upon Mens Hearts to their Edification and Salvation, when you are in your Graves. Your Tongues may now sow that precious Seed, which may spring up to the Praise of God, tho' you may not live to reap the Comfort of it in this World. John 4. 36.



37. 'Tis a rich Expence of your Breath to bring but one Soul to God, and yet God hath used the Breath of one, as his Instrument, to save, edifie, and comfort the Souls of Thousands. Prov. 11. 30. *The Fruit of the righteous is a Tree of life, and he that winneth Souls is wise.* The Lord make all his People wise in this !

Surely, whether we consider the invaluable Worth and Preciousness of Souls, the Benefits you have had from the Breath of others yourselves, the innate Property of Grace wherever it is, to diffuse and communicate it self ; how short a time you have to breath, and how comfortable it will be, when you *breath your last*, to remember how it hath been employed for God. All this should open your lips, to counsel, reprove, and comfort others, as often as Opportunity is ministred.

Did Christ spend his *Blood* for Souls, and shall not we spend our *Breath* for them ? If you will not spend your *Breath* for God, how will you spend your *Blood* for him ? If you will not *speak* for him, I doubt you will not *die* for him. Away with a sullen Reservedness, away with unprofitable Chat, all Subjects of Discourse are not fit for a Christians lips. 'Tis a grave Admonition God once gave his People by the Pen of a faithful Minister ; *You may rue (saith he) the Opportunities you have lost. Here lay a poor Wretch with*

‘one Foot in Hell, would he not have started back, if  
 ‘he had had Light to discover his Danger? Well,  
 ‘you are now together, something you must say; the  
 ‘same Breath would serve for a compassionate Ad-  
 ‘monition as for a complaisant Impertinency, which  
 ‘will redound to neither of your Advantages. You  
 ‘part, the Man dies, and in the midst of Hell cries  
 ‘out against you, One Word of yours might have  
 ‘saved me; you had me in your reach, you might  
 ‘have told me my Danger; you forbore, I hardened;  
 ‘the Lord reward your Negligence.

*A miscellaneous Collection of Say-  
 ings, Sentences, Observations,  
 &c, which he gather’d out of  
 several Books, many of them  
 out of the life of Mr. Phillip  
 Henry.*

*We cannot expect too little from Man, nor too  
 much from God.—— Rules for Conversati-  
 on; Have Communion with few, be familiar with  
 one: Deal justly with all, speak evil of none.——  
 In whatsoever we do we ought to approve our selves  
 unto God, and to our own Consciences, in Truth and  
 Uprightness, and the Lord whom we serve, can and  
 will certainly, both bear us out, and bring us off  
 with Comfort in the End.—— He that repenteth  
 every day of the Sins of every day, when he cometh*

to die will have the Sins but of one day to repent of.—— Every Creature is that to us, and only that, which God makes it to be.—— Duty is ours, Events are Gods.—— The Soul is the Man, and therefore that is best for us, which is best for our Souls.—— The Devil cozens us of all our time, by cozening us of the present time.—— If the End of one Mercy were not the beginning of another, we were undone.—— Arguments against Sin, or an Antidote ready for an Hour of Temptation, for Memory sake express'd in these four Verses,

*Is this thy Kindness to thy Friend ?  
It will be bitterness in the End.  
The Vows of God upon me lie ;  
Should such a Man as I am flie ?*

Four things which a Man would not for all the World have against him, *The Word of God, His own Conscience, The Prayers of the Poor, and the Account of godly Ministers.*

Some good Principles which Christians should govern themselves by: That God who is the first and best, should have the first and best. That a Part in Christ is a good Part. That Soul Prosperity is the best Prosperity ; and that it is well or ill with us, according as it is well, or ill with our Souls. That Honesty is the best Policy. That those who would have the Comfort of Relations, must be careful to do the Duty of them. That all is well that ends

ends everlastingly well. That Time and the Things of Time, are nothing compared with Eternity. That it is better to suffer the greatest Affliction, than to commit the least Sin. That it highly concerns us to do that now, which we shall most wish we had done when we come to die. That Work for God is its own Wages. That it is Folly for a Man to do that which he must certainly undo again by Repentance, or be undone to all Eternity.——

We have three Unchangeables, to oppose to all Mutabilities; an unchangeable Covenant, an unchangeable God, and an unchangeable Heaven: And while these three remain, welcome the Will of our heavenly Father in all Events that may happen to us; come what will, nothing can come amiss to us.—— We must expect a Snare and Temptation at every Turn, and walk accordingly.—— A good Book is a good Companion at any time, but especially a good God.—— Keep low in your Thoughts of your self, but aim high in your Desires.—— How hard is it to love, and not to overlove the Creature?—— God is a jealous God, who will not suffer the Creature to usurp his Throne in our Affections.—— Reprieves extraordinary (meaning from Sickness) call for Returns extraordinary.—— Those Ordinances that do not soften, harden.—— Lord, thou art enough for Heaven, enough for thy self, and art thou not enough for me?—— We had as good sin wilfully, as do what God commands unwillingly.—— Alas, my God! What did I think of when I thought not of thee? What was I mindful of when I forgot thee?—— Pray:



——— Prayer and Meditation should be instead  
 of a thousand Recreations. ——— Our Understand-  
 ings cannot, O that our Lives did not deny God! —  
 Without the Understanding of the Will of God by his  
 Word, our Sight is but Blindness, our Understanding  
 Ignorance, our Wisdom Foolishness, and our Devotion  
 Fraud and Hypocrisie. ——— Do what you know  
 to be your present, and God will acquaint you with  
 your future Duty, as it comes to be present. ———  
 Make it your Business to avoid known Omissions, &  
 God will keep you from feared Commissions. ——— He  
 that will do all that is lawful, will soon be drawn to  
 that which is unlawful. ——— The Words of Sr.  
 John Mason, a Courtier, who had been Privy-  
 Counsellor to several Kings, at the Close of his  
 life; I have learned by many Years Experience, that  
 Seriousness is the best Wisdom, Temperance is the best  
 Physick, and a good Conscience the best Estate; and  
 I would change the whole life I have lived in the  
 Palace, for one Hours Enjoyment of God in the  
 Chappel: All things else forsake me, beside my  
 God, my Duty, and my Prayer. ——— The Words  
 of Galeacius Caracciolus, a noble Marquess; I  
 should not look upon my self to be worthy to see the  
 Face of God, if I did not prefer one Hours Communi-  
 on with Christ, before all the Riches and Pleasures of  
 the World.

Concern-



## Concerning *Death* and the *Grave*.

As he *thought* much on these \*, so he *wrote* concerning them the following Things, which he somewhere met with.

‘ By *Death* we finish the sorrowful Business  
 ‘ of a wretched *Life*, towards which we have  
 ‘ been always travelling, sleeping and waking;  
 ‘ and by what crooked Path soever we walked,  
 ‘ yet it led us the strait Way to the Gate of  
 ‘ *Death*. Neither can our beloved Compani-  
 ‘ ons, our Goods, Riches, and Honours, stay  
 ‘ us one Hour from entering into the all-devour-  
 ‘ ing Dungeon of *Death*, which is not satisfied  
 ‘ with the by-past Generations, but still crieth,  
 ‘ *All Flesh is Grass*, till it have consumed all.  
 ‘ Thus the Tide of Man’s life once declining,  
 ‘ makes a perpetual Ebb, never to return hither;  
 ‘ and his Leaf fallen, shall never spring again :

‘ *Trees cast their Leaves, and spring again;*  
 ‘ *Mans Leaf once cast, doth so remain.*  
 ‘ *Sun being set returns with Light ;*  
 ‘ *Mans Light is short, long lasting Night.*

He also wrote the following *Scriptures* concerning Man’s Mortality :

Gen. 3. 19. *Dust thou art, and unto Dust thou shalt return.*

Job 7. 6. *My Days are swifter than a Weavers Shuttle, and are spent without Hope.*

Chap. 9. 25. *Now my Days are swifter than a Post: they flee away, they see no good.*

v. 26. *They are passed away as the swift Ships: as the Eagle that hasteth to the Prey.*

Chap. 14. 1. *Man that is born of a Woman, is of few days, and full of Trouble.*

v. 2. *He cometh forth like a Flower, and is cut down: He fleeth also as a Shadow, and continueth not.*

Psal. 39. 4. *Lord, make me to know mine End, and the Measure of my Days, what it is; that I may know how frail I am.*

5. *Behold, thou hast made my Days as an Handbreadth, and mine Age is as nothing before thee: Verrily, every Man at his best State is altogether Vanity.*

Psal. 90. 12. *So teach us to number our Days, that we may apply our Hearts unto Wisdom.*

And it is remarkable the very last Thing it appears he transcrib'd, was the following serious, tho' plain, Piece of Poetry, with this Title upon it,

The

## The Passing Bell.

Come, honest Sexton, take thy Spade,  
 And let my Grave be quickly made.  
 Thou still art ready for the Dead,  
 Like a kind Host to make their Bed:  
 I now am come to be thy Guest,  
 In some dark Lodging give me Rest:  
 I'm very weary, full of Pain,  
 And of my Pilgrimage complain.  
 On Heavens Decree I waiting lie,  
 And all my Wishes are to die.  
 Hark! Hark! I hear my Passing-Bell!  
 I hear my Passing-Bell! Farewel,  
 Farewel! my loving Friends, Farewel!

### VIII.

*Some of his Letters to his absent Acquaintance.*

Several young Men belonging to the same Society and Church with him, with whom he had

had an intimate Friendship on the best Accounts, and had often *taken sweet Counsel*, remov'd into the Country when their Apprentiship was out: With these he still kept up a spiritual Correspondence by Letters; a few of which, in the first and rough Draught of them, I find among his Papers, and shall give some of them to the Reader because of the Tincture of Religion which is in them, and the *Salt of Grace wherewith they are seasoned.*

1st.

To Mr. ——— at ———

Boston, July 24. 1721.

Loving Friend,

**I** Received your Letter dated the 19th. Instant, wherein you inform me you got safe home on Saturday Evening, and are in bodily Health, which I am very glad to hear of: And you speak of your being under spiritual Darknes. I would turn you to that Word, *Isai. 50. 10. Who is among you that feareth the Lord, that obeyeth the Voite of his Servant, that walketh in Darknes, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.*—— If you are troubled with blasphemous Thoughts, and temptred by Satan to disbelieve invisible Things, I would say, most Christians are (some time or other) so harass'd:

ra's'd : (I'm sure I can testify the Truth of it.) But if they are your Burthen, and you strive to put them away, they are not your but Satans Sins.— Cry to God for the Removal of them, and that they may be sanctified.— I shall, according to my poor Ability, remember you at the Throne of Grace, as I have done heretofore ; and hope you are in the same Way mindful of me.— I would farther say to you, You are now setting out into a World of Snares and Temptations, and may expect them at every Turn. Oh be careful you don't loose your first Love ; (as many do) and ponder well that Place, Heb. 10. 38. *If any Man draw back, my Soul shall have no pleasure in him.* Continue stedfast in God's Ways, and approve your self to God, and your own Conscience, in every thing, which will be a sweet Cordial to you in the greatest Affliction. You see the Freedom I take with you, but I know your Ingenuity.— So I remain

Your Soul Friend &c.

J. C.

Psgr.

Our Friends are well. Please to remember me to Mr ———, and tell him I heartily wish God's Blessing to go with him in his setting out in the World, and that he wou'd take Care he does not loose his first Love.

K 2

2d.



2d.

To Mr. ——— at ———.

Boston, Sept. 1721.

Loving Friend,

THIS comes with my hearty Love to you, hoping you are in good Health. I should be glad to hear oftner from you, but considering the Distance I cannot expect it.— Since I wrote to you last I have had the *Small-pox*, but (thro' God's Mercy to me) I am raised up again, and about my Business, and would have you bless God on my Behalf, for this his great Mercy to me, and also pray that I may have Grace to live suitably.— My Wish and Prayer for you is, that your Soul may be in *Health and prosper*: And with my Wish would say, O let not the Strivings of God's holy Spirit with you, and the Convictions of Conscience, be disregarded by you; but heartily embrace and obey them, and they may end in your Conversion; but if disregarded it may prove your eternal Ruin. And let that liberty which your Calling may allow you, be improved for God.— The small-pox is spread almost over the Town, and proves mortal to many, especially young People. I shall underwrite a *dark Catalogue* of the Names of some that have died of it since you were last in  
Boston,

*Boston*, which I hope will not be unprofitable for you. When you write me again, give me an Account whether a Society is like to be formed where you are, and if not what are the Hindrances: And be not wanting in your Endeavours to forward so good a Thing. I remain,

Your assured Friend,

J. C.

3d.

To Mr. ——— at——

*Boston*, Feb. 1. 1721-2.

Loving Friend,

I Receiv'd your Letter of the 4th. Decem. wherein you inform me you receiv'd the two Letters I sent you: I'm glad they were so welcome, and rejoyce to hear there is some hopes of forming a Society amongst you, and would still desire you to forward it as much as you can.— I would thank God on your Behalf, for carrying you thro' the Trouble you met with; and would pray you to ponder well the *Psalmists* Words, *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed.* And also

also those of the *Apostle*, I will never leave you, nor forsake you.—— Most of our Society have had the *Small-pox* and are up again: It carried off none but those I wrote you of, and we now meet again.—— Pray that we may have Grace to adorn the Profession we make,—— I remain,

Your &c.

J. C.

4th.

To Mr. —— at ——

Boston, July 1721--2.

Loving Friend,

**I** Receiv'd yours of 19th. Instant, which was welcome to me, as always a Letter from you is. I rejoyce to hear you are well: May your Health be improved to his Glory who is the Giver thereof.—— I return you my hearty Thanks for your well-wishing towards me, both in a temporal and spiritual Regard; and would earnestly beg that you would be my daily Intercessor at the Throne of Grace, that God would quicken me in his Ways, (for my Soul doth cleave to the Dust) and that I may have Grace to withstand the World, Flesh, and Devil,

Devil, which are now (if ever they were) striving to get my Heart from God.-- To whom should I open my Trouble (for so I desire it should be to me) but to my experienced Friend, that it may move him to be daily mindful of me, as I shall (thro' Grace) be of him. I remain,

Your &c.

J. C.

5th.

To Mr. — at —

Boston, Feb. 1721-2

Loving Friend,

**T**HIS comes with my hearty Love to you, hoping it will find you well, as I am thro' God's Goodness at present. Your Absence makes me some-what, tho' not altogether unmindful of you, as I hope you are not of me.—— I should be glad of a line from you to know how it is with your Soul, the Welfare of which is the principal thing: And would rake the wonted Freedom betwixt us, and say, O let the Strivings of God's holy Spirit, and the Convictions of Conscience to Duty, be cherish'd and obey'd; and follow on to serve the Lord as you have begun, and you'll reap

reap Comfort here, and obtain a Crown of Glory hereafter.— I earnestly beg your Prayers for me, that I may have Grace to resist Temptations, and be quickned to a close Walk with God. I this day receiv'd a Letter from ———who desires to know how it is with you, and remembers his love to you.— I have inclosed *Mr. Alleine's Directions for daily Self-Examination*, which I cannot but recommend to you for your serious Perusal, and consciencious Practice.— I remain,

Your real Friend,

J. C.

6th.

Boston, Sept. 25. 1722.

Mr. ———

**T**His comes with my Love and Affection to you, hoping you are well. Your Welfare I wish for, and am glad Providence has ordered your Lot in a place where, in all Probability, the Blessings of this Life are like to be bestow'd upon you. But, loving Friend, think it not amiss if I use something of the wonted Familiarity between us. Take heed that the Prosperity of this World does not cool your Affection.



Affections to the things of God, and carry you from him; which they will do if the Heart is not watch'd over, as has been found a Truth by the Experience of others: And then, comparing Temporals with Spirituals, Time with Eternity, see if the Gain of this World will not be Loss to you. But let the Goodness of God engage you to a life of Thankfulness and Holiness, which should be the Effect of it, and then all will be well. — I understand you are come into the Marriage State, and heartily wish you Comfort and Happiness therein: But know the Impediments as well as Furtherances of the same to a holy Life, and order it for the best. You see the Freedom I take with you, but I know your Candour. From,

Your assured Friend and Servant.

J. C.

7th.

To Mr. — at —

Boston, June 8. 1725.

Loving Friend,

I take this Opportunity by your Brother to write to you, that so the Friendship between us may not be lost, but kept up to our mutual Advantage. And now, my dear Friend,  
L that

that I have set Pen to Paper, what shall I say? Let the Concerns of our precious and immortal Souls swallow up all other things; and let us be driving a profitable Trade for Heaven, while in our Pilgrimage in this World: O may the Love of God excite us hereto! And altho' the Providence of God has order'd our Lot at a distance from each other, yet let us not be unmindful one of another, but daily carry one the other to the Throne of Grace, that each of us may obtain Grace of God to be faithful to the Death, that so we may receive the Crown of Glory.— I remain,

Your &c.

J. C.

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### *The Conclusion.*

**T**HUS far have I carried the Account of this excellent Young Man, and in doing so gratified some who desir'd it might not be very short; tho' I could have swell'd it several Sheets more. And now I would conclude with a few *Reflections* upon such an *Example*.

I. We may see in it the *Reality* and the *Power* of *Religion*. There are some *vain* *Bablers*, who

who will say Religion is a meer Fancy, there is nothing in it but Notion and Talk: Now (tho' these Men, knowing nothing of Religion by their own Experience, are no more fit to judge of it than a blind Man is of Colours) such Instances as this may serve, if not to convince, yet to baffle and silence them. Surely there must be a Reality in that which has such powerful Effects, and works such a Change in the Temper of the Soul, and the Course of the life; Which puts a new *Biaß* upon a Man; makes him differ not only from the rest of the World, but from what he himself once was; gives a new, that is an *heavenly*, Tendency, to his Thoughts, Desires, Actions and Aims; Which raises him to a spiritual Life, and transforms him in such a Measure into the Image of the blessed God; Which enables him to regulate and subdue his inordinate Appetites, and unruly Passions, and even in the Heat of Youth, to *flee* and mortifie *youthful Lusts*; to overcome the World, to despise the Pleasures, and gay things of it while he is in it, and to be willing to leave it at an Age which commonly expects & desires a long Continuance in it; and at last to triumph over Death and the Grave, which Men have naturally such an Horror of: This, I say, must needs be from a *real, living, and divine Principle* within, imparted from above; and the Religion which brings Men to this, must needs be of God.—— And till Religion has such Effects upon us, and works such a

Change in us, we are Strangers to the Power of it. I think we may well use the Example that has been set before us as a *little Glass*, in which to distinguish between the *vital Power* of Religion, and the *dead Image* of it, which many are apt to take up with. For tho' Christians have their different Attainments, (as one Star differs from another in Glory) yet real Christianity is (for the Substance of it) the same in one as in another. And with respect to the Saints, (those living Images of their heavenly Father) that Observation of the wise Man holds true, Prov. 27. 19. *As in Water Face answereth to Face; So the Heart of Man to Man.*

2. We see that *strict Religion is both possible and pleasant*. Some, when they hear of the Strictness of Religion, what Self-Denial, Pains and Diligence are required; what Duties are to be perform'd, Temptations resisted, and Difficulties overcome, are ready to ask, with the Disciples in Mat. 19. 25. *Who then can be saved?* And to think Christianity to be an impracticable and impossible thing. But by such Examples we see what the Grace of God can bring Persons to be, and enable them to do. As Christ answer'd those his astonish'd Disciples in the next v. *With Men this is impossible, but with God all things are possible*. The Grace whereby others have overcome the World, the Flesh, and the Devil, and have walk'd so as to please God, and are got safe to Heaven, can be sufficient

ent for us also, and we have no need to set down in Despair or Discouragement.——

And Religion is *pleasant* as well as practicable:

So they have found it who have tried it: And

the more any try it, and the stricter they adhere

to it, the more pleasant they find it to be.

*Call now if there be any that will answer thee; and*

*to which of the Saints wilt thou turn?* They

will all, both young and old, say with the Psalmist,

*It is good for me to draw near to God.* They

will tell you, “If there be a Heaven upon

“Earth, ’tis in Communion with God in his

“Ordinances; in hearing from him, in speak-

“ing to him; in receiving the Tokens of his

“Favour and Communications of his Grace,

“and returning pious Affections to him.”

Here is one more added to the *Cloud of Witnesses*,

who gives in his Testimony in those Words of

his Diary, *With Watchfulness and Seriousness Reli-*

*gion is its own Wages.* (p. 40) *To have the Heart*

*in a serious Frame God-ward is the delightfulest*

*thing in this World.* (p. 42.) *O the Sweetness of*

*of religious Duties when God meets us in them, as*

*He did me at such a Time and Place.* And at

such a Time God was pleased to shine in upon my

Soul, and the Thoughts of God and Heaven were

sweet unto me. (p. 45) If any are hard to re-

ceive his Witness, let them conceive him speak-

ing to them, and inviting them to make a Tri-

al, as Phillip did Nathanael, when he could not

believe him that he had found Christ, (John i.

46) *Come and see.*



3. May not many *elder Christians* be reproved and shamed by such an Example? Here is one dies at 25 *Years of Age* an improved experienced Christian. How many are there who have doubled, or (it may be) almost trebled his Age, that come much short of him in Religion? Are not so well acquainted with God and their own Souls, and have not yet run neer so far in the Race set before them? Let such use this Example for their own Reproof and Humiliation: So our Saviour to reprove and shame his own Disciples, once *took a Child, and set him in the midst of them.* Mark 9. 26.

4. This should attract the *Young Mans* Imitation. Here is a fair Copy for Thee to write after. *Go and do thou likewise.* Yea, strive to excell him, by the Grace of God. Be in good earnest seeking after God, and Christ, and Heaven, and to secure the Welfare of your precious and immortal Soul. Use all the Helps you can for your spiritual and eternal Good. Be much in Retirement and Prayer. *Redeem the Time because the Days are evil:* Improve it with the greatest Wisdom; use it to the noblest Purposes; and squander none of it away in Idleness: For it flies swift, and it will soon be said, *Time shall be no more;* and upon the Use of present Time, depends a whole Eternity. Begin betimes, and aim high in Religion. If you have begun well, take heed of spiritual Declen-

Declensions; don't loose your first Love, but labour to keep up holy Affections in their Power and Vigour. *Lay aside every Weight, and the Sin which doth easily beset you, and run with Patience the Race which is set before you, looking unto JESUS the Author and Finisher of our Faith.* —

Let none to whom this Example is propos'd say, *This is more than needs, lest will serve the Turn.*— For the *righteous are scarcely saved.* They that set out soonest, and run the fastest, do but reach the Goal. And eternal Salvation requires, and is worthy the Pains and Diligence of thy whole Life, and will infinitely more than make amends. If your are for so much Religion as will just carry you to Heaven, and no more, you are never like to come there. Do you think this young Man, (or ever any other,) repented at last of the Pains he had taken to prepare for Heaven? Might he speak to you from the Grave or the other World, would it not be, (think you) earnestly to advise and entreat you, to *strive to enter in at the strait Gate, to work out your Salvation with Fear and Trembling, and to give all Diligence to make your Calling and Election sure?*—— To have done ;

You must account for it another Day, what use you make of such Examples ; and if you don't improve them now for your *Imitation,* God will improve them then for your *Condemnation.*

nation. The Goodness of some, will aggravate the Badness of others, who had equal Helps & Advantages for their Souls, but did not improve them.

F I N I S.

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The Reader is desir'd to correct the following *Errata* of the Press with his Pen.

In the Sermon, p. 11. l. 1. for Reach write *Recal.* p. 16. l. 19. w. *Testifie against me.* p. 18. l. 6. from the bottom, for natural w. *unruly.* p. 19. l. 16. w. is *grievous.* p. 23. l. 12. w. *from Sin.* Appendix, p. 2. l. 8. w. *shone.*

